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MR. MAYER'S MEXICO.

Mexico as it was and as it is. By Brantz Mayer, Secretary of the United States Legation to that country in 1841 and 1842. With numerous illustrations on wood, engraved by Butler from drawings by the author. New York: J. Winchester, 1844. 8vo. pp. 390.

THE expectation of a work on Mexico from the pen of Mr. Mayer created no little sensation in the literary circle. The extraordinary and almost romantic interest which attaches to this part of the new world, where European discoverers gazed with wonder upon certain advances already made in civilization and the fine arts, the peculiar mode of its colonization, which, in blending two races of men, must have given peculiar features to that country, and the many revolutions of which it has been the theatre; these and various other considerations, together with the public conviction of Mr. Mayer's talents and favorable opportunities of observation, all concurred to inspire the belief that his promised production would give general satisfaction, would be an acceptable offering to the reading community, would prove a valuable accession to American literature, and add a new lustre to the aureola of the monumental city. We think indeed that a well digested and ably written volume, would reflect a much higher honor upon a country than monuments of either stone or bronze. Must we say that we have been disappointed in our expectations of Mr. Mayer's work, and have been irresistibly reminded of the *parturiunt montes?* Must we say that such a production can confer no real benefit on society, and can win no unfading laurel for its author? We are reluctant to make this declaration; the personal qualities of the writer have long made him known to us as an amiable member of society, and would tempt us to speak of him rather in the language of kind partiality than of unsparing criticism. But we have a higher duty to discharge than that which is imposed by private considerations. We are debtors to the world, and particularly to the community in which we live; but in the present instance we are bound by a special sense of justice for Mexico, to assert that the letters of Mr. Mayer are strongly tinctured with prejudice, are very unjust in their assertions, and are characterized by that pedantry which is frequently a stumbling block for a certain class of writers, and by a strange disregard of persons and things which has not only led him into an unbecoming levity, but has betrayed him into numerous errors.

Having looked at Mexico through colored glasses, it is not surprising that Mr. Mayer should have distorted facts both past and present, and unjustly assailed institutions that are rational and useful. His book has the appearance of one that has been made to sell well, not to impart accurate information; got up

for the purpose of affording amusement to the many, not by the natural charms of the subject (though the conquest of Mexico has elicited volumes far exceeding the interest of romance), but by the meretricious ornament which he has attempted, we think, unsuccessfully, to lavish upon the composition. To make merry at the expense of monks, friars, priests, nuns, religious ceremonies, &c., is a staple commodity of the book, and for a certain class of readers may have its attraction; but if this is Protestant, it is not genuine, Attic wit. It may please the morbid propensities of the idle and frivolous reader, whose curiosity is flattered and whose corrupt taste is gratified; but we would spurn any reputation that is not founded on truth and truth alone, or that cannot sustain itself without pandering to vulgar prejudice.

We have too high an opinion of our author's rectitude, to suppose that he had committed any wilful mistakes, however unimportant. But as the influence of a work does not depend upon the writer's intention, we shall freely express our opinion of the volume before us, abstracting altogether from the pen that produced it. If an author errs unintentionally, it is all the better for him; but it is due to the public that the error be exposed and corrected.

Nothing is more fashionable among the travellers of our day than to write letters about the places which they visit, in order to inform the public of the incidents they have met with on the road, the kind of country through which they have passed, the strange people they have conversed with, the singular fare they make use of, &c. In fact, travellers are very much like the rat of the fable, that found oddities every where, for whom gutters were rivers, and mole hills were Alps and Pyrennees; and hence they have an extraordinary budget of stories and adventures, of which they must in some way or other deliver themselves. This is a modern improvement. We read that in former times travelling was a necessary complement of a truly liberal education; but in those days people went abroad to examine, not to ridicule the customs and habits of other nations, for the purpose of expanding their ideas and acquiring additional knowledge, not for the purpose of imposing their own views upon others, or censuring what did not suit their taste. How can they who traverse a country with the velocity of steam obtain accurate information? What can they learn from transient conversations in a steamboat, stage coach, or hotel, that may be considered true in reference to the morals, habits, character, industry, and genius of a nation?

The people of the United States are certainly under no obligations to that tribe of men who derive their knowledge from such sources; on the contrary they have every reason to complain of those English tourists or aristocratic coxcombs, who, after a cursory survey of the country along its rivers and railroads, and judging of our national characteristics only from what they picked up in hotels, in the streets, and on the public squares, have served up Brother Jonathan in a very awkward plight, and made him a laughing-stock to the world. We feel no gratitude towards Mrs. Trollope, Boz, and *id genus omne;* we know that they have been unjust in representing the vulgarities of the few as a general feature of the nation, and in aspersing the people at large, through a spirit of English egotism, or a disposition to make America, whether right or wrong, the subject of a jest. The treatment which we have received from these writers should teach us how to act in regard to other nations, and should dispose us to be governed always by that great principle of equity, "do to others as you wish them to do to you." But many, unfortunately, have disregarded this lesson; and among our own citizens there have not been wanting "pencillers by the way," who, in looking from a coach window as they passed through Paris, Rome, and other places, permitted nothing to escape their critical observation, and though they have had reason to repent of having published their "impressions" to the world, their misfortune, it appears, will not deter others from pursuing the same thoughtless career.*

Did not the writer of the book before us,

* Mr. Willis seems to be much pleased with Mr. Mayer's work. "His description," he says, "of the outer features of Mexican life, of Mexican women, beggars, *priests*, and gamblers, are admirably spirited and entertaining." This grouping of priests, gamblers, &c., may be very entertaining to some superficial and drivelling characters; but it is a species of style which cannot be always indulged in with impunity. The letters of the late Dr. England on Mr. Willis' *first impressions*, placed this truth in a very clear light some years ago, and the comments of the Baltimore *Sun* on a lecture recently delivered in this city, showed very conclusively that lectures are sometimes not more spirited and entertaining than first impressions.

eel some little twitchings of remorse, and as . suitable anodyne for the apprehensions that xisted in his own mind or might arise in that f his readers, introduce his work with some recautionary observations? The preface be-ins thus:

"I have been exceedingly desirous to be ust to Mexico, in the following letters, and to et down nothing in a spirit either of malice r of praise."

But this remark seems to be out of place. ustice to Mexico should have appeared not nly in the preface, but in the letters them-elves; not theoretically but practically; and ence the reader will attach little importance o the following explanation:

"In the remarks which will be found herein, pon certain *ceremonies* in the Roman Catho-ic church in Mexico, I beg that my purpose nay not be misconstrued: I do not attack the aith or the institutions of that venerable so-iety."

All this may be true of the author's inten-ions; but how can his performance be other han insulting to the Catholic community when at almost every page it is interlarded with stale witticisms about priests, images, he Virgin, nuns, and friars; when he takes leasure in linking together, in fanciful asso-iation, galley-slaves, turkey-buzzards, and 'gentlemen in black who pick sins from our ouls (p. 4);" when the use of pictures and medals, which is by no means peculiar to Mex-co, but prevails in our own city, and among he vast majority of the civilized world, is ompared to the practice of the Indians, who, efore the conquest of Mexico by the Span-ards, had their "household gods" (p. 102); when allusions are made to the Virgin Mother f Christ in so vulgar a tone that we can carcely feel authorized to expose them; when, n short, it seems to have been a peculiar aim f the writer, to vilify customs and institutions, men and manners, that belong not only to the ountry of which he speaks, but to every ountry where Catholicity is known? The sequel will furnish undeniable evidence of all that we have asserted.

Before we pass to graver matters we will bserve that our author has evinced no small degree of delicacy, not to say fastidious-ness. This appears at his very entrance into Mexico. A sentinel who demands his pass-port is called a "drowsy guard," because he believes him upon his word, and does not require him to produce it. Had he insisted upon seeing the passport, he would no doubt have been considered a very troublesome of-ficer. He tells us of the Mexicans being ex-ceedingly frugal, without deciding whether it is a virtue or the result of indolence, and that with the great mass of Mexicans there is no such thing as domestic cookery; yet when treated to a "smoking dinner of fowls and rice" (p. 12), he grumbles at the extravagant price required of him, notwithstanding that the din-ner has been graced by a "thousand shrugs, apologies, compliments, humbug, and grim-aces necessary to make a successful innkeeper in a Spanish country." Very seldom does he meet with any thing like a palliative of that habitual squeamishness which is thought by some persons to be a great accomplishment in travellers. When on the way,

"Squalid Indians, in rags, exhibiting almost entirely their dirty bodies, thronged the road; children half starved, and women whose wiry and uncombed hair gave them the mien of porcupines."

So much for the highway; in the city the thing was still worse:

"On earthen floors, crawl, cook, live, and multiply the wretched looking population of *leperos*."

Then he gives the following recipe for a Mexican lepero:

"Blacken a man in the sun; let his hair grow long and tangled, or become filled with vermin; let him plod about the streets in all kinds of dirt for years, and never know the use of brush or towel, or water even, except in storms; let him put on a pair of leather breeches at twenty, and wear them until forty, without change or ablution; and over all place a torn and blackened hat, and a tattered blan-ket, begrimed with abominations; let him have wild eyes, and shining teeth, and fea-tures pinched by famine into sharpness; breasts bared and browned, and (if females) with two or three miniatures of the same species trotting after her, and another certainly strapped to her back: combine all these in your imagina-tion, and you have a recipe for a Mexican lepero."*

Our author is particularly nice in matters appertaining to religion. A stone cross placed

* Mr. M. seems to have been every where haunted by *leperos*, and to this circumstance he probably owes his intimate acquaintance with their manners and habits. He met with them, not only in the streets and squares of Mexico, but at the bull-fights, and even in the churches.

upon an ancient monument of idolatry, seems to him decidedly in bad taste, and the shops which contain an ornamented image of the Virgin, are equally objectionable. But the interior of the churches presented much that was offensive to Mr. Mayer's delicacy. If he found no person in a church, he was scandalized, and if the church happened to be thronged, he was soon driven away by the unpleasant odor. At the cathedral in the city of Mexico, his case was equally deplorable: "wretched music from the choir and organ . . . a lepero pounding his breast," and a variety of other performances, could not fail to displease him. One circumstance, however, will enable the reader to form a tolerable idea of Mr. Mayer's notions of perfection. He gravely informs us, that, on Palm-Sunday, when he attended the service at the cathedral, the priests proceeded to chaunt a sort of dramatic scene in *badly pronounced Latin.* We confess that we were not prepared for this luminous criticism on Latin pronunciation. Who are the more likely to pronounce Latin accurately? the clergy, who are required by their professional occupations to make this language the subject of daily attention during their whole life, or they who scarcely find it necessary to utter a Latin word twenty times during the year? Perhaps the fault of the Mexican clergy was to depart from that harmonious and classical style of pronunciation, in which the terms *fieri facias, habeas corpus* and *sine die,* are sounded forth in our halls of judicature.

The credulity of our traveller, particularly on some topics, is equal to his fastidiousness. He seems to have delighted in registering every tale that is current, either among the lower or higher classes in Mexico, and nothing is more commonly met with in the book, than such expressions as "they say," "it is reported," and the like, which may be harmless enough when no interest is at stake, but are altogether inexcusable, when these rumors are injurious to the character of an individual, or it would have been an easy matter to ascertain their truth or falsity.

We were not a little amused to find there, as having taken place in Mexico, a pick-pocket story which, if our memory does not deceive us, we heard related more than twenty years ago, and at a distance of more than four thousand miles from Mexico, as the chit-chat of a winter evening. This tale is gravely related as an instance of *Mexican roguery:* but hundreds of such anecdotes are current in Paris and London, and serve better perhaps to exemplify the ingenuity than the knavery of man. We now follow Mr. Mayer to the cathedral of Puebla, of which he says:

"It is about this cathedral, I am told, that there is a legend of Puebla, which states that while in process of building, it gained mysteriously in height during the night, as much as the masons had wrought during the day. *This was said to be the work of angels,* and hence the city has acquired the holy name of 'Puebla de los angelos.'"

Now, if the writer had been disposed to inform himself correctly, it would not have been difficult to ascertain, whether this legend was really considered a fact, or was looked upon as an allegory, in the same way as narrators speak of the "devil's bridge," or as other allegorical expressions, that are frequently used in Catholic countries, for instance, that "birds fast on Good-Friday;" expressions that would present nothing wonderful or ambiguous except to the mind of a simpleton. The reader will find another instance of Mr. Mayer's predilection for popular tales in the following story, which he obtained from a fellow-traveller, and which he records for the purpose of illustrating the superstitious power of the priesthood.

"It is related that Hidalgo, the celebrated priestly leader of the revolutionary movement, was accustomed to travel from village to village preaching a crusade against the Spaniards, and exciting the *Creoles* and Indians; and one of his most effective tricks is said to have been the following. Although he had thrown off the cassock for the military coat, he wore a figure of the Virgin Mary suspended by a chain around his neck. After haranguing the mob on such occasions, he would suddenly break off, and looking down at his breast, address himself to the holy image, after the following fashion:—'Mary! Mother of God! Holy Virgin! Patron of Mexico! behold our country,—behold our wrongs,—behold our sufferings! Dost thou not wish they should be changed? that we should be delivered from our tyrants? that we should be free? that we should slay the *Gauchupines*? that we should kill the Spaniards?'

"The image had a moveable head fastened to a spring, which he jerked by a cord concealed beneath his coat, and, of course, the Virgin responded with a *nod!* The effect was immense—and the air was filled with Indian shouts of obedience to the present *miracle.*"

But as the manner in which the jugglery as practised is related, as well as the jugglery self, is it not plain that the circumstance is mply an amusing fiction, or that if it happened, the Indian spectators, instead of shouting to a miracle, merely applauded in a vociferous manner, the ingenious and pleasing ethod of the stump orator in enforcing is views? According to Mr. Mayer, "the idres declare that all who attempt to repair a rtain image of the Virgin, sicken and die"). 148); an idle tale which deserves no more edit than the assertion, that "Mexican ladies) regularly to mass in the morning, and as gularly to the theatre in the evening"). 25). "It is as much a matter of course," e adds, "as to take their meals." Here we ave a strange mode of coming to a conclu-on. Mr. Mayer saw ladies on their way to urch in the morning, and Mr. Mayer obrved that the theatre was frequented by ladies the evening: therefore the Mexican ladies) to mass in the morning and to the theatre the evening!

But our tourist seems to have ransacked the ast as well as the present, in order to call up d legends that were in circulation centuries fore him, and to witness his holy zeal against onks and friars. Wishing to furnish an acount of a convent near Mexico which has ng been destroyed, he finds no description etter adapted to his views, than one left us by an postate monk, who visited Mexico about two undred years ago. This apostate, who is lled a *converted monk*, is introduced by the uthor, to tell us more of the *internal* disposions of the monks than of the situation of the nvent. The Carmelites, who once inhabited at monastery, are at once convinced, not by ny evidence that is adduced, but by the bare alicious assertion of an enemy, of concealg ambitious and sensual views under the rb of austerity and retirement. How admirble that spirit of Christian simplicity which lieves all things, and receives, as a declaraon of the gospel, the statement of a monk, ho having renounced the solemn engageents which he once entered upon with the ll approbation of his reason and religion, beolds in the piety and fidelity of his brethren reproachful commentary upon his own life, nd instead of profiting by the example, unstly declaims against the *intentions* of men whose *actions* were irreproachable! As Mr. Mayer is not a stranger to the principles of law, he will easily comprehend that in almost all cases which present themselves to the consideration of a judicial tribunal, there is such a thing as a challenging of witnesses, for the simple reason that there exist innumerable circumstances which may furnish just grounds of exception, and it is plain that the principle is not less applicable in the formation of our judgments than in directing a court of justice.

We shall now examine the claims of our author to that spirit of justice, which he declares to have been his aim in the composition of these letters. In the first place that custom of dealing roundly and largely in the abuse of the Spanish people, a custom that seems to have become fashionable in our day, has found a devoted follower in Mr. Mayer, who handles the Spaniards without gloves, and holds them up as objects of contempt and execration for this enlightened age. Whatever his case, it is certain that most of those who adopt this tone of sweeping denunciation, are men who have too much modesty to declare their real sentiments; but had they a little more of honesty in their composition, they would acknowledge that the secret spring of their deep rooted aversion and violent declamation against the Spanish nation, is the persevering firmness of the latter in resisting the encroachments of religious error. The Spaniards have always been the uncompromising champions of Catholicity. Methodist preachers and other heralds of modern opinions have been but unprofitable laborers among them, and hence the Spaniards are supremely contemptible. This logic of their enemies is not indeed openly avowed, nor is it necessary for their purpose: they know they will attain their end equally well by representing the Spaniards in general, as a superstitious, cruel, bigoted, ignorant people, and open to a variety of charges which are very familiar among a certain class of writers. Mr. Mayer has thought proper not to depart from general usage, and accordingly, he heaves a deep sigh over the misfortune of the Mexicans who were cut off from the list of nations; and he bitterly deplores the "destruction and enslavement of a civilized and unoffending people, whose only crime was the possession of a country, rich enough to be plundered, to minister to the luxury of a bigoted race beyond the sea." At

another time, overpowered by his feelings, he is obliged to coin a new word, and the better to express his unqualified loathing and censure, he tells us of "the cupidity and blood-thirstiness of the Christian Spaniard," and again, that, when the conquerors of Mexico first entered the city.

"Every historical record, paper and painting that could be found, was torn and burned with a fanaticism as ignorant and stupid as it was zealous and bigoted."*

After this rabid assault upon the Spaniards, the author may rest satisfied that he has fully avenged the wrongs of the conquered Mexicans! But they who are disposed to view things more calmly, and not to be hurried away by a blind impetuosity, will withhold their judgment, until they have given the facts of history a due consideration. History will show that the world at large is under a debt of gratitude to the Spanish people, who not only discovered America, but began a new era in commerce, civilization and the useful arts. It frequently happens, however, that they who declaim so violently against the Spaniard, owe to his generous enterprise the very land they tread upon. It is also a matter of fact, that the Indians were never treated with cruelty by Columbus, Cortes, Isabella, or the succeeding monarchs of Spain.† On the contrary, it was their policy to win the affections of the natives by mild and conciliatory measures, and not to employ coercive means except in cases of stern necessity. Force never became subservient to malice or tyranny. Robertson, in his history of America, bears unequivocal testimony in favor of the Spanish monarchs, that their constant effort was to secure the happiness of their Indian subjects, by a series of laws "framed with wisdom and dictated by humanity." Whoever attentively reads the accounts which we possess of th conquest of Mexico, will conclude that Cor tes was at first actuated by pacific intentions, that he drew the sword only when attacked that he several times offered peace to the Mex icans, and that nothing is more absurd and ri diculous than the barbarity attributed to th Spaniards, who would appear to the incautiou reader, from the portrait drawn by Mr. May er, as having killed for the pleasure of killing

It is a notorious fact that the Spaniards when they invaded the Indian territory, did no drive the inhabitants from the soil, but share it with them; they did not enslave the people but respected the rights of humanity, and con sidered the conquered race as their equals. I there have been exceptions to this remark they were the result of particular circum stances, not of any general system of persecu tion. Mr. Mayer tells us that there is in Mexico an Indian population of four millions which is more than the half of the whole num ber of inhabitants. We cannot say as much in favor of the many colonies established in our own country. What became of the Indians in Massachusetts and other parts o North America, that were settled by our forefathers? They were driven from their possessions without having received any equivalent; they were dealt with, as if they formed no portion of the human family; they have remained in their primitive state of superstition and barbarity; they have not been induced to abandon their wandering life, which is apparently unsuited to the nature and destination of man, and in consequence of the rude treatment received at the hands of the whites, they look upon the latter as their enemies; and hence the perpetual wars and scenes of blood that have disgraced the settlements of this continent, with few honorable exceptions, and have reached even to our own times. The disasters of Florida are still fresh in the memory of all.

In speaking of Cortes our writer has again lost sight of his promise to be just, and to state nothing in a spirit either of malice or of praise. Cortes is portrayed in the darkest colours, while Montezuma on the contrary, would seem to be undeserving of censure, and a monarch whose good qualities rendered him and his empire worthy of a far better fate, than

* The author seems to suppose that literature and the fine arts suffered an irreparable loss in the accidental destruction which here took place, and we almost fancy him lamenting this occurrence as something more discreditable to the Spaniards than the conflagration of the Alexandrian library by the Saracens. That this loss was accidental, we learn from *Robertson*, vol. ii, pp. 117 and 124. *Univ. Hist.* vol. cxiv, pp. 446 and 467. *Laharpe*, vol. ii, pp. 42 and 73. The loss, however, was not great, because the documents of the ancient Mexicans which have been preserved, have never been decyphered, and probably never will be understood. It is admitted by all sound critics, that their mode of writing consisted of signs and hieroglyphics, and differed essentially from that of civilized nations. The books necessary to keep the account of Montezuma's rents, were so numerous that they filled an entire house.

† Robertson, Hist. Amer. book viii, sect. 4.

* Universal History, vol. cxiv, p. 115.

ıat which they met with at the hands of the panish invader. Mr. Mayer supposes also ıe Indians, before the conquest of Mexico,) have attained a degree of civilization which ·ft scarcely any thing to be desired; whilst ıe modern Indians, who are, however, the escendants of those heroes, are represented s a degenerate, superstitious and ignorant aste. This is an admirable process of reason-ıg, to make his readers infer that the introduc-on of Catholicity and Christianity among ıem, was rather a curse than a blessing, and as lowered them beneath the condition of rutes. But that all these representations are nly fanciful sketches; nay, that they are evi-ently at variance with the most authentic istory, is a point which will be made very lear to those who are not absolutely deter-ıined upon shutting their eyes against the ·uth.

How could Mr. Mayer assert that Cortes vas at best but a great pirate? (p. 138.) How an he represent him as a bigoted soldier, who lew thousands for the acquisition of gold, em-·ire, and a new altar for the holy cross? (p. 97.) Iow can he, in the face of history, tell us of "the avarice and the relentlessness of an un-nightly heart, urging him onward to the de-truction of a civilized and unoffending people?" p. 36.) It is well known that the views of Cortes, on his entering Mexico, were far from ·eing hostile to the natives.† The first object hat he proposed to himself in his adventurous :xpedition, was the establishment of a friendly :ommunication and commercial intercourse vith the nations which he visited; and had he aborigines evinced any willingness to treat vith him according to the custom of civilized ›eople and the first principles of the law of ıations, which considers all the individuals of he human race as forming but one family, he vould have abstained from violent measures; n fact, the small number of soldiers who ac-:ompanied him, must alone have disposed him o accomplish his ends more by conciliatory neans than by a resort to coercion. This is ›lain from the fact, that in the many contests which he carried on, he was never the aggres-:or, and in many instances, he acted only as ın ally and protector of an oppressed people. When he arrived at Cempoalla and at Chia-huitztla, he was earnestly requested by the caciques and the entire population of these places, to free them from the tyranny of Montezuma, who acted the part of a cruel despot; and when he was in the latter place, where the commissioners of Montezuma had come to make their levies of goods and men for sacrifices, he beheld himself the state of things, and satisfied himself of the truth of the statements made by the Indians. Who will pretend to say that he had not as good a right to liberate that people from the power of the Mexican tyrant, as our own citizens had to aid the Texans in their struggle for independence, or as the French and English had to sustain Greece in shaking off the Ottoman yoke? Cortes, however, did not resort at once to violent means; he had recourse to negotiations; and if afterwards he assumed a hostile and warlike position, he was led into it gradually, and by a series of incidents which he could not avoid; if he fought valiantly, he did so only after having been impelled to it, and in the battles which he conducted, he never allowed himself to overstep the limits of moderation which the law of nations imposes upon the victor.* If Bonaparte, Hannibal, Alexander, Pompey and Cæsar trampled under their feet the sacred rights of humanity, and yet no stain of infamy attaches to their names: why should any censure fall upon Cortes who equalled these heroes in valor; was superior to many of them in prudence and penetration, and infinitely surpassed them all by the sublimity and excellence of his views?

We might go farther and maintain that Cortes had a right to invade Mexico, and we could easily establish this point by the testimony of the most approved casuists, and the most learned jurists, as Grotius,† Puffendorff, Montesquieu and others, who assume that war may be justly declared against those who violate the sacred rights of humanity, so far as to immolate human victims in considerable numbers. Monsters of this description violate the compact of nations, and may be lawfully

* Hist. Uni. p. 167. Laharpe, Hist. Voy. Amer. vol. i, pp. 306—310.

† Prescott, *passim*.

* Laharpe, Hist. Voy. Amer. vol. ii, pp. 44, 54.

† "Non dubitamus, quin justa sint bella in eos qui in parentes impii sunt, quales Sogdiani, antequam eos Alexander hanc feritatem dedoceret, in eos qui humanam carnem epulantur, a quo more absistere Gallos veteres Hercules coegit . . . . . De talibus enim barbaris et feris dici recte potest, naturale in eos esse bellum, . . et justissimum esse bellum in belluas, proximum in homines belluis similes."—*Grotius, De Jure Belli et Pacis*, lib. ii, c. 20.

compelled to pursue a course more conformable to the dictates of reason, justice and humanity. The description of the religious sacrifices in use among the ancient Mexicans, as furnished by Mr. Mayer, will be quite sufficient to vindicate the character of Cortes, to exculpate him from the charge of bigotry and barbarity, and to elevate him in the mind of the reader, as one of the greatest benefactors of humanity, and a just avenger of its wrongs.

"The usual number of priests required at the altar was six, one of whom acted as sacrificer and the others as his assistants. The chief of these, whose office and dignity were pre-eminent, assumed at every sacrifice the *name* of the deity to whom the oblation was made.

"His dress was a red habit, like the Roman scapulary, fringed with cotton; his head was bound with a crown of green and yellow feathers; his ears were adorned with emeralds, and from his lips depended a turquoise. The other ministers at the rite were clad in white, embroidered with black; their locks bound up, their heads covered with leather thongs, their foreheads filleted with slips of paper of various colors, and their bodies dyed entirely black.

"They dressed the victim in the insignia of the god to whom he was to be offered; adored him as they would have adored the divinity himself; and bore him round the city asking alms for the temple. He was then carried to the top of the temple and extended upon the stone of sacrifice.

"Four of the priests held his limbs, and another kept his head or neck firm with a yoke, an original of which is preserved in the museum.

"Thus arranged, the body of the captive lay arched over the rounded stone, with the breast and stomach stretched out and raised.

"The topiltzin, or sacrificer, then approached with a sharp knife of obsidian.

"He made an incision in the victim's breast; tore out his heart with his hand; offered it to the sun, and then threw it palpitating at the feet of the god.

"If the idol was large and hollow, it was usual to insert the heart in its mouth with a golden spoon; and at other times it 'was taken up from the ground again, offered to the idol, burned, and the ashes preserved with the greatest veneration.'"

"'After these ceremonies,' says Dr. McCulloh, 'the body was thrown from the top of the temple, whence it was taken by the person who had offered the sacrifice, and carried to his house, where it was *eaten by himself and friends.* The remainder was burned, or *carried to the royal menageries to feed the wild beasts!*'"

In another place he quotes an eye witness:

"'The walls and pavements of this temple,' says Bernal Diaz, 'were so besmeared with blood, that they stunk worse than all the slaughter-houses of Castile.' Further on he says: 'At the door stood frightful idols; by it was a place for sacrifice, and within, *boilers, and pots full of water, to dress the flesh of victims, which was eaten by the priests.* The idols were like serpents and devils: and before them were tables and knives for sacrifice, the place *being covered with blood which was spilt on those occasions.* The furniture was like that of a butcher's stall; and I never gave this accursed building any name except that of HELL! In another temple were the tombs of the Mexican nobility. It was begrimed with *soot and blood.* Next to this, was another, *full of skeletons,* and piles of bones, each kept apart, but regularly arranged.'"

"The number of the victims, with whose blood the Teocallis of Mexico were in this manner, and in the 'common sacrifice' annually deluged, is not precisely known. Clavigero thinks twenty thousand nearer the truth than any of the other relations; but the question may well be asked, whence came the subjects to glut the gods with these periodical sacrifices? It seems that no land could furnish them without depopulation.

"In the consecration of the great temple, however, which, it is related, took place in the year 1486, under the predecessor of Montezuma, there appears no doubt among those who have most carefully examined the matter, that its walls and stairways, its altars and shrines, were baptized and consecrated with the blood of more than *sixty thousand victims.* 'To make these horrible offerings,' says the historian, 'with more show and parade, they ranged the prisoners in two files, *each a mile and a half in length,* which began in the woods of Tacuba and Iztpalapan, and terminated at the temple, where, as soon as the victims arrived, they were sacrificed.'

"*Six millions* of people, it is said, attended, and if this is not an exaggeration of tradition, there can be no wonder whence the captives sprung, or why the right of sacrifice was instituted. If any thing can pardon the cupidity and blood-thirstiness of the Christian Spaniard, for his overthrow of the temple and monarchy of Mexico, it is to be found in the cruel murders which were perpetrated, by the immolation of thousands of immortal beings to a blind and bloody idolatry." (pp. 122, 125, 137.)

Are not these last words of our author in flagrant contradiction with the tenor of his book, which always stigmatises Cortes with cruelty? On which side do we behold cruelty and barbarity, on the part of Cortes or on that of Montezuma? To us then it appears incontestible, independently of the authority of publicists and jurists, that Cortes had an undoubted right to redress this state of things; and that at first he should have attempted the reformation by mild and conciliatory means; but if these

roved useless, or excited the other party to ke up arms, he was justifiable in repelling rce by force. Such was really the case, and s he conducted the war against the Mexicans ith a strict regard to principle and law, he ay be said to have conquered Mexico without aving violated any national right. Who at adverts to the treaty entered into by civized nations for the abolition of the slave ade, will condemn the Spanish adventurer r having undertaken to suppress the sacrice of human victims? There is this differnce, however, between the philanthropy of odern times and the religious and enlightened eal of Cortes, that the latter succeeded in totally abolishing a practice, by which twenty ousand human beings were annually most arbarously slaughtered; while our enlightned and powerful rulers of the present ay, have given but a slight check to the brutal cupidity of men who traffic in human esh. We will add, that whatever may be e views of certain modern politicians, who ink that they can annihilate with a dash of eir pen the opinions entertained by the sages f past times, it is certain that the war carried n by Cortes was considered by him, not only st and reasonable, but honorable and noble, nd perfectly consistent with the principles of e valiant knight who wandered over the arth, in quest of some oppressed human beg whose cause he might defend. Nor was is the conviction of only Cortes himself; it as that of all the men of his age; and it is qually preposterous and unjust to judge men f past times according to the principles of odern theorists and speculators, instead of sting their conduct by the rules that were llowed in their day, and which were supsed to be the dictates of wisdom and pruence.

We must observe also in reference to Cores, that the spirit of avarice and cupidity ith which Mr. Mayer has attempted to stigatize his memory,* was incompatible with at greatness of soul which induced him, hen he had every facility for amassing unounded wealth and proclaiming himself the overeign of a new empire, to remain in a tate of comparative poverty, and not to forget he allegiance which he owed to his native country. When Spain was nvaded at the beginning of the present century, in defiance of all law, the victors robbed her of treasures still more valuable than those which Cortes had obtained in Mexico; but these men, forsooth, acted according to the light of the nineteenth century, and are treated by modern writers with every indulgence! It is true Cortes was not altogether free from the defects and imperfections of our nature; but his eminent qualities certainly rendered him a hero of whom the Spanish nation and human nature may justly boast.* Before we dismiss this subject, we cannot but express our regret at the petty vengeance which our author seems to have exercised against Cortes and the Spaniards, by placing before his readers a copy of an Indian picture, representing the conqueror, with Doña Marina the Indian interpreter, and a Spaniard letting loose a blood-hound upon an Indian. In this picture, Cortes has the appearance of an ugly, clumsy and stupid creature, or what the French call a true *paillasse*.† Such a representation goes far to disprove the idea which was uppermost in the mind of the writer, when describing "Mexico as it was," viz. that the Indians had almost reached the zenith of civilization and social refinement.

This is another topic on which we find Mr. Mayer deviating wonderfully from his design, to set down nothing in a spirit of malice or of praise. The most romantic and most highly co-

* Universal History, vol. cxiv, p. 357. Laharpe, Hist. Voyage Amer. vol. i, p. 413.

* Univ. Hist. vol. cxiv, p. 455. Robertson, Hist. of Amer., book 5.

† This word signifies a buffoon of a subordinate grade, whose grotesque costume, ludicrous figure, and antic tricks are intended to excite the merriment of a crowd. If any apology were necessary for the introduction of such a word, we would find it in the book of Mr. Mayer himself, which is spotted with words from a variety of languages. He manifests a particular devotion to French phrases. This practice of quoting so frequently the words of a foreign language, is altogether at variance with the rules of rhetoric. When there is a peculiar elegance or beauty in these expressions that is not possessed by our own language, or when we have no word in English to express the idea which we wish to convey, a recourse to some other idiom may be admitted; but with the exception of these cases, it savors too much of pedantic superficiality. Mr. M. informs us that a Mexican lady upon receiving a gentleman into her house, will present him with a *cigarrito* which she takes from her *etui*. The application of this French word *etui* to a Spanish custom, by an American, is not a little singular; the word *etui* signifying nothing more or less than the English word *case*. Mr. M. frequently speaks of *morceaux* of music, or of something else, though this word conveys no idea that would not be as well expressed by the word *pieces*: &c. &c.

lored pictures are drawn of the Indians before the conquest. One might well imagine on reading such descriptions, that they had fallen from the sun, as the Peruvians thought of their Incas, and that they were the most privileged race that ever peopled the earth; whilst, on the other hand, the account which he has given us of the modern Indians, the descendants of the former race, would lead the reader to believe that no class of men could be more miserable and degraded. Nor has he left unnoticed the pretended cause that produced this wonderful revolution: he beholds it in the substitution of the new form of worship for the ancient religion, in the abolition of the old order of clergy that annually immolated thousands of human victims in honor of their false deities, and in the introduction of another class of men, who, having undertaken to exert a salutary influence over the Indians, succeeded only in instilling bigotry and superstition into their minds. This statement would excite our indignation were it not too absurd to be believed. The following are the facts as they are, not as our romantic author and antiquarian devotee has pictured them to his imagination.

Montezuma, the emperor of Mexico at the time that Cortes made his appearance in that country, was, in the full sense of the word, a cruel and sanguinary tyrant, who lived in luxury and oriental pomp at the expense of thousands and millions of his unhappy subjects. He was more dreaded by his neighbors and the surrounding caciques than were the wild beasts of the forests, because they could resist the incursions of the latter, while against the former they found no protection. He sent his commissioners abroad to levy taxes and to collect men for the sacrifices; and wherever these commissioners appeared, the Indians trembled with fear, and durst not refuse any thing that their imperious master required. The Spaniards witnessed themselves the terror which, at the very name of Montezuma, seized upon the minds of those poor Indians, who did not hesitate to implore the assistance of Cortes against the profligate tyrant. Such was his pride that he was unwilling to bow before his own gods. He acted treacherously against Cortes when the latter had none but the most friendly views; and his mode of living was not less remarkable for its barbarity than extravagance, feasting occasionally, it is said, upon young children that had been killed and dressed for his table.

The high state of civilization in Mexico, at the time of the conquest, as gathered from Spanish authors, is to be understood in a relative, not, as Mr. M. seems to suppose, in an absolute sense. The ancient Mexicans, it is true, were much more civilized than the wandering tribes of America, or any of the Indians which the Spaniards had before met with, and the admiration which this unexpected state of Indian society awakened, led them to describe the wonders of the new world in glowing colors, and in terms which ought not to be understood literally. In alluding to the state of civilization in Mexico, of its armies, its advancement in the arts, &c., they necessarily used language which was employed in Europe for the expression of similar ideas. But to attempt to prove that the Mexicans were incomparably less civilized than European nations, would be almost an insult to our readers: they were even far below the semi-civilized Chinese and Japanese of the eastern hemispheres, as all writers on the subject agree who are not misled by their enthusiasm, or a too great love of antiquity. The truth of this opinion is clearly established by the monuments which the Mexicans have left us; their rude paintings, their exceedingly imperfect writing, and the obvious fact that six hundred Spaniards were capable of subduing many millions of them. The councils of Mexico which were held a short time after the conquest, also afford evidence of the very imperfect intellectual capacities of the Indians, by the many directions given to the clergy for the instruction of that people. As to their descendants of the present day, they have no reason to regret the revolution which formerly took place in Mexico. They were relieved by it from the awful necessity of supplying the daily and horrid sacrifices in use among their fathers. They enjoy in Mexico equal rights and privileges with their conquerors, and they may aspire to the honors of the republic, if they will, and possess the necessary qualifications: but above all they enjoy the incomparable blessing of knowing the saving truths of Christianity. According to our author's account, they are all free from the vice of intemperance, and many seem to be

ous,* moral, and happy: and all this is undubtedly far more valuable to them than adntages of any other description. Mr. Mayer ll not deny this, if he reflect but one moment those words of inspiration, which he admits common with us, and which relate to the owledge of Christ: "No other name hath en given to men whereby they can be ved." (Acts iv, 12.) The reflections of a odern writer on this subject appear to us ually judicious and apposite. "Montezuma 't two sons and three daughters, who emaced Christianity. The eldest received bapm, and obtained from Charles V lands, nts, and the title of Count of Montezuma; died in 1608. His family now rank nong the nobility of Spain, and are a thound times happier than upon a throne ceented by tyranny and the errors of an atroous and sanguinary superstition." If the odern Indian has not received from nature at energy and ingenuity for the cultivation the arts and sciences and of social refinent, which characterize the whites, the det is not imputable to him, though most of e charges brought against him by our riter are reducible to this head. We nnot agree with him that this deficiency nong the Indians is a real evil; if it is a cumstance that brings down upon them e contempt of the fashionable world, there good reason to believe that the former joy a peace and happiness which are unown among the latter. We were pleased, wever, and we hope innocently, to find Mr. Mayer's letters the mention of an indent, which seems to indicate in the Indians Mexico, not so much ignorance and studity as he generally ascribes to their race. appears that he was quite outyankeed by ie of them, and that, notwithstanding his ssports and diplomatic rank, he was induced the Indian to pay the customary fee for adission to one of the curiosities of the country.

* "At sunset, all the Indians employed on the preses assembled under the corridor on the basement or, to account to the administrador for their day's oor and their presence. As he called their names, ch one replied with "*Alabo a Dios*,"—"I praise od," and ranged himself against the wall in a line th those who had already responded. When the nole list had been examined, they were dismissed, d departed in a body, singing an Indian hymn to the rgin, the sounds of which died away in the distance they plodded home over the level fields to their lage."—*P.* 191.

"We found the alcadé to be a stout old Indian, in bare feet, shirt sleeves, skin trowsers, and nearly as dark as an African. He was enjoying his leisure by a literary conversation with the schoolmaster, who was his secretary, and the two were discovered in the midst of a host of ragged boys from eight to sixteen years old, seated on benches and learning their letters.

"The moment we appeared, the alcadé rose to receive us with great dignity, and handing the passport to his secretary, he listened attentively while he heard that Mr. —— and Mr. ——, of the diplomatic corps, were fully authorized by the supreme government to travel wheresoever they pleased, without let, hindrance, or molestation from any of the good citizens of the Mexican republic. When the secretary had concluded the document, and the alcadé had looked at it—upside down—and they had examined the signature of Vieyra and Bocanegra, and expressed themselves perfectly satisfied of their genuineness, they retired to a corner for consultation.

"'The Señores,' said the alcadé, turning to me, 'wish to see the cavern, and they have permission from the alcadés and chiefs in Mexico to go where they please;—this is true; bnt that liberty does not refer to the cave of Cacahuawamilpa, which is *under* ground, while the passport relates only to what is *above!* The Señores must have a license from the prefect here; and, moreover, they must pay for it.'

"I told him that the diplomatic corps never paid for any such permissions. He shrugged his shoulders and said that might be, and no doubt was all very true in the city of Mexico, but that it was not the custom *here*; '*los diplomaticos* must fare like other people and *pay* for a license.'"

From the tone which Mr. Mayer's work has thus far exhibited, the reader would naturally infer that he could scarcely have failed of assailing the Mexican clergy and monks, and we accordingly find him dealing out his abuse and derision of this graver class of society in no unmeasured terms. One would suppose that the eight beatitudes of the Gospel should be sufficient for our author; but he seems to be in favor of another, "blessed is the land where there are no friars." Who would not sympathise with him at the sad misfortune of the Indians, who have been "corrupted in spirit by the superstitious rites of an ignorant priesthood?" He excepts, however, from the general proscription the clergy of the villages.

"Throughout the republic no persons have been more universally the agents of charity and ministers of mercy than the rural clergy. The village *curas* are the advisers, the friends

and protectors of their flocks. Their houses have been the hospitable retreats of every traveller. Upon all occasions they constituted themselves the defenders of the Indians, and contributed towards the maintenance of institutions of benevolence. They have interposed on all attempts at persecution, and wherever the people were menaced with injustice, stood forth the champions of their outraged rights."

If Mr. M. will but apply to the clerical body generally what he says of the rural clergy, he will be right. Is it not evident that the city clergy, whom he distinguishes from their brethren in the country, more by the wealth which they are said to possess than by the place of their residence, would never have obtained that wealth, which has accrued from the free oblations of the people, unless they had endeared themselves to this people by their charity, benevolence, and zeal, which he represents to be the exclusive virtues of the village curates? Mr. M. must be wonderfully credulous, to have received these statements from some Mexican freethinker as a matter of indubitable truth. Does he not know that it is an old custom among a certain class of men, to praise one order of the clergy and to decry the other, in order the more effectually to destroy both? Did not the hypocritical Henry VIII denounce the minor monasteries as having fallen from the spirit of their holy profession, which was maintained, as he said, in the larger monasteries? But when the smaller monasteries had been swallowed up by the insatiable avarice of the monarch, the others soon followed in their ruin. An expedient of this kind was employed also by the levellers of France as a preliminary of the revolution. They praised the rural clergy, as alone possessing that activity, charity and disinterestedness, which rendered their ministry useful, and they stigmatised the higher orders of the clergy, whose only crime was to defend the sound principles of religion and morality. No sooner did these men obtain power, than the insincerity of their praises disclosed itself; for they butchered indiscriminately the ecclesiastics of the villages and those of the cities. If Mr. Mayer had not contented himself with idle reports, but had followed them to their source and investigated the matter more carefully, he would have easily ascertained that the same rules, the same principles, the same education, the same feelings are common to all the members the clergy, whether they dwell in a ham or in a palace. Robertson, whose testimo cannot be suspected of partiality, for he was Protestant minister, thus speaks of the Me can missionaries without distinction: "Fro the accounts that I have given of the huma and persevering zeal of the Spanish mission ries, in protecting the helpless flocks committ to their charge, they appear in a light whi reflects lustre on their function. They we ministers of peace who endeavored to wre the rod from the hands of oppressors. To th powerful interposition, the Americans we indebted for every regulation tending to mi gate the rigor of their fate." Such were t first missionaries from Spain, and we ha no reason to believe that the clergy, their main characteristics, are different at th day. On the contrary, modern travellers a Protestants speak of them in most favorab terms.* It is plain, moreover, that from t vigilant zeal of the higher order of the cler in Mexico, have proceeded all those virtues charity, disinterestedness and devotedness the popular welfare, which are conspicuo among the village curates. For whence th order and regularity, if not from the regul tions of the Mexican councils, held in t latter part of the sixteenth century? If Mr. M had read those councils, which are found all libraries, he would have possessed hims of much more information concerning chur matters and the real cause of the attachme which the people have for the clergy, than has acquired by his hasty visit to churche convents, and public institutions.

There is yet another point on which t exceeding great zeal of Mr. Mayer to do ju tice to Mexico, seems to have been neutra ized by prejudice, precipitation, and levit He often entertains his readers with the gar bling carried on in the republic, with t beggary which he considers intolerable, wi the bad state of the roads, and the poor a commodations of country taverns; with t

* *Life in Mexico*, by Madam Calderon de la Bar *Incidents of Travel in Central America*, by Stephe vol. ii, p. 332. The latter author alludes to the *wh Spanish American priesthood*, from his own observ tion: "They were all intelligent and good men, w would rather do benefits than an injury; in matte connected with religion, they were most reverenti labored diligently in their vocations, and were witho reproach among the people."

meaning and brutal amusements of bull ;hts and cock-fights, with the horrible mur-rs committed on some occasions, the perpe-ators of which have never been discovered; ith the bad regulations of the jails, with the tle attention paid, as he thinks, to education, ith the absence of internal improvements, il roads, &c. All these and other similar pics afford room for so much speculation, ey offer such a wide field to a romantic and ventive mind, they are so apt to be the sub-ct either of enthusiastic praise or of inordi-ate censure, that we think no reliance can placed on the accounts given us of these atters by a traveller who runs post haste rough a country, and sees only the bare ex-rnal of things. Much less do we feel inclined admit, with our eyes shut, the assertions of individual who has formed for himself his vn ideas of high life, and places many dubious complishments and unimportant comforts nong the necessary requisites of civilization. n this subject we will make a remark, the just-ss and propriety of which will be obvious to l. There are gamblers in all countries; crimes e committed, wherever men are to be found; e utopia of a perfect republic is a mere dream the imagination; there are misery and beg-ary, vice and ignorance every where; and fore we assail our neighbors on these mat-rs, and remonstrate with them in an angry id acrimonious tone, we should be certain at all is right with ourselves. "He who is ithout fault among you, let him first cast a one."

We can assure Mr. M. that he need not go Mexico to find bad roads and miserable ac-mmodations in taverns. Let him travel estward from his native city; let him visit me of the counties of our own state, and he ill behold a state of things not very dissimi-r to what he found in some parts of Mexico. et him visit that county of which it is prover-ally said, that a dog must lean against a tree order to bark, and he will probably discover ere what was witnessed by a friend of ours in neighboring county; taverns where the travel-r on asking for a piece of bread, is answered at they have none; no meat of any kind? e have none, sir: no potatoes? we don't ep such things: no crackers,—no wine? thing like it, sir. Our friend in this in-nce did not fare better than a traveller in Mexico;* all that he could procure for a liberal compensation, after a long and fatiguing journey, was a slice of fat, the remnant of a piece of beef that had been cooked a week before, and a small quantity of cold turnips that had been prepared about the same time.

We are no advocates of bull-fights and cock-fights, but we are far from casting an indiscriminate censure upon those who attend these exhibitions. They do not gaze upon such spectacles for the pleasure of seeing blood spilled; we are confident that there are few, if any, characters of this description in any country; but they run to these amusements partly through habit, because their forefathers attended the same amusements; partly through curiosity and the love of the marvellous, which are gratified in no small degree by the powerful feats of certain animals. Cruelty to a poor beast is certainly highly censurable; but is it not singular that our author, who was so affected in seeing these animals pass "from robust and active health, and the full enjoyment of every physical power, to death and utter oblivion," and has thence taken occasion to give the Mexicans an edifying lecture in five parts, should find it difficult to forgive Cortes for having suppressed, on that very spot, the sacrifices of thousands of human beings? We are decidedly averse to bull-fights; but in the alternative of choosing between such exhibitions and theatres, as the latter are conducted in some places, we would unhesitatingly prefer the former, as less immoral in their tendency. But this would not prevent us from sympathising with Mr. M. whose moral lessons and pathetic exhortations in relation to bull-fights and other sanguinary exhibitions are so often disregarded among our own people, who run in crowds and without distinction of age or sex, to witness the execution of their fellow-beings. We have no doubt that the multi-

* "As at the diligence hotel in the morning, every thing went to the tune of 'No hai;' no hai beds, rooms, meats, soups, supper, nada! they had nothing." (p. 171.) The multitude of foreign words with which Mr. M. has interlarded his book, will puzzle more than one of his readers; many will at least be far more surprised at them than the Indians in the cathedral of Mexico, who were amazed, he says, at the *Latin*, to which they had been accustomed from their infancy, and of which they most probably had a translation in their prayer books. It seems, to use Mr. Mayer's own words, that the author wishes to be as "queer as unintelligible." Should the work ever see a second edition, we would suggest the addition of a key for the explanation of foreign words, and also of the meteorological table.

tudes that flock to the latter spectacle, far outstrip in numbers the spectators of a Mexican bull-fight. As to murders, robberies, the bad condition of the jails, &c., we would remind our author that we have enough of all this to engage our attention at home; and when he will have wrought some reform in these matters, among ourselves, he can with much better grace undertake the reformation of Mexico. Charity begins at home. There can be but one opinion with respect to the conveniences of rail roads; all are delighted to enjoy the facilities which they offer; but if Mexico has no rail roads, neither has she the disadvantages that have sometimes resulted from them; and it would not be a matter of surprise if some individual from that country, travelling through the United States, would be equally scandalized at the doctrine of repudiation which has grown out of some of our rail road speculations, as he would be pleased with the comforts and conveniences which they otherwise afford.

If a large proportion of the Indians know not how to read and write, may not the same thing be said of a vast number of the colored population among us, who in some states are even denied the privilege of learning those branches? As far as the clergy of the country are concerned, we know that from the earliest period of its settlement by the Spaniards, the most effectual provisions were made by the ecclesiastical authorities for the education and religious instruction of the natives.*

The charge brought against the Mexicans by Mr. M. of possessing little acquaintance with the ancient monuments of the country, and of answering all questions put to them on this subject with the everlasting *quien sabe*, (who knows?) should receive perhaps a more thorough investigation than our limits will permit. We protest, however, against the right of every one's proclaiming himself an antiquarian. There is a proverb which says that no one ought to move out of his proper sphere; and if our author had followed this wise counsel, particularly in regard to ecclesiastical and historical matters, he would not have committe so gross a mistake in antiquarianism, as to i form his readers that the use of the woode rattle during the last three days of the hol week, is a usage introduced among the Mex cans by the Indians. This is a profound di covery indeed! Every school-boy in Cath lic countries is aware that the rattle is use only as a substitute for bells, which are n rung during that solemn time: and the mo learned know that it has been used in th church from the remotest period. We ma dismiss this subject with the observation th the most elaborate, the most complete, the mo satisfactory, and most universally admitte account of Mexican antiquities, is from th pen of Father Clavigero, who was a Mexica and a member of the Society of Jesus. Whe that learned and venerable body was sup pressed, he retired to the papal dominion and there composed his work, which was th result, not of a few months' study, but, a we are informed by Mr. Mayer, who cite him freely, of a life-time's labor and applica tion.

Mr. M. has recorded an instance of what h calls Mexican bigotry and intolerance, whic we cannot suffer to pass unnoticed. Wha benefit, we ask, did he anticipate from th mention in his book of the murder of a American shoemaker, by a Mexican soldier, i 1824? It appears that this act was occasione by a real or reputed want of respect, on th part of the former, towards the Blessed Sacra ment which was then carried to a dying pe son, and by a subsequent misunderstandin when the soldier remonstrated. Why shoul Mr. M. place such an incident before his rea ers? Does he wish to rekindle among us th flames of religious dissension and mutu hate? Does he not tell us himself that th soldier made his escape, and consequentl avoided the punishment which would hav been inflicted by the Mexican authorities Why then should such a case be charge against Mexico, when others much mo atrocious have happened amongst ourselves Has he forgotten the burning of the Charles town convent? And we ask, is it reasonabl is it delicate, is it just, is it modest, to men tion individual and unpremeditated acts o violence, as evidences of bigotry in a foreig country, when he knows well that a wild f

* Indorum curati, tam sæculares quam regulares, omni diligentia procurent ut in illis oppidis, pagis seu vicis in quibus ipsi resident, scholæ instituantur ubi Indorum pueri legere et scribere discant, Christianæ doctrinæ documenta accipiant, Hispanamque linguam doceantur. Id enim maxime conveniens est ad Christianam ac civilem eorum institutionem.—*Conc. Mex. an.* 1585, lib. i, tit. i, sect. v.

ticism has committed much more shame-
ss, execrable, and cold-blooded deeds at
ome?

The reader who will have perused the pre-
ding remarks will probably agree with us
at Mr. M. has wofully disappointed the pub-
: in the execution of his promise, respecting
exico. But there is another class of topics,
at furnish just grounds of expostulation
ith Mr. M., more so, even, than those which
e have considered, because his statements
e still more inaccurate, and more injurious
their tendency. We allude to certain theo-
gical views of the author, which he has scat-
red with an uncommon profusion through-
it his work. Not satisfied with a display of
storical and antiquarian erudition, he wished
favor the public also with specimens of his
clesiastical learning; and accordingly he
sails most unmercifully the ceremonies of
e Catholic church, the devotion to the mo-
er of Christ, and especially the use of rich
:corations in the churches and on our altars;
: moreover professes to be a great lover
: evangelical poverty, not for himself, but
r the clergy, and very unceremoniously in-
tes General Santa Anna to rob them of their
ossessions. We cannot say all that we
ould wish on these topics; but the few re-
arks we have to offer, will, we trust, be suf-
:ient to place the theological abilities of our
ithor in their true light.

Mr. M. enters the arena principally as a ru-
icist, and aims at nothing less than the re-
rmation of the ritual. In his very preface
: alludes to the subject as one of great im-
ortance when he speaks of "painful exhibi-
ons in Mexico which strike a stranger as
sadvantageous both to intellectual progress,
id the pure and spiritual adoration of God."
/hat those painful exhibitions are, he tells us
the course of his work: they consist of
ocessions which are practised by the Indians
honor of the Virgin, in a much more abun-
int sprinkling of holy water than is suited to
s taste, and also in the use of the *Indian*
ttle during holy week, and of various pic-
res and ceremonies commemorative of the
ission of our Saviour during the same time.
reforming the ritual, Mr. M. would appa-
ntly make a wide sweep; and if we under-
and him right, he would go for the suppres-
on of crosses, images, medals, holy water,
blessed candles, processions, statues, palms,
and we know not what else.

Speaking of the painful exhibitions which
he witnessed in Mexico, reminds us of camp
meetings, which Mr. M. has probably visited
in his own country, as he makes it a point,
he tells us, to see every thing at least once.
We should be glad to know what he thinks of
those exhibitions; and how far he deems them
advantageous to intellectual progress, and the
pure and spiritual adoration of God? We
should like to know whether the Mexican In-
dians would do well to lay aside the practices
which he observed among them, and to sub-
stitute the sheep pen, the lying pellmell on
straw, the yelling, the groaning, the hanging
on each other, and the miraculous vision of
the Saviour, with eyes almost bursting from
their sockets, and other extraordinary work-
ings of the spirit which are usually exhibited
on such occasions? Until our author ven-
ture an opinion on this subject we might be
allowed to abstain from any further remarks:
but one word more. We are at a loss to
understand the requisites of that worship
which, according to Mr. Mayer's views, would
be fitted to the pure and spiritual adora-
tion of God? Perhaps he supposes that four
walls, and a platform for the speaker, are
the only externals of religion, and that no
sign, no ceremony, no gesture, no prostration,
no paintings are to be used, because God is
a spirit, and must be adored in spirit and in
truth. But we contend that a worship like
this is altogether at variance with the nature
of man, is a mere fiction, and an utter impos-
sibility. If men were angels their worship
might be purely spiritual; but as they are
formed of a soul and a body, their worship
must be both internal and external; the inter-
nal worship being no doubt the most essential
part, while, however, the external is not less ne-
cessarily either an evidence or an effect of the
spirit within. Hence worship among all na-
tions, whether pagans, Jews, Christians, civil-
ized or uncivilized, is always found to consist of
interior sentiment and outward exhibition. In
this sense only can it be said that the ritual of
the Catholic is the ritual of many nations, as
Mr. M. observes; because it is the universally
received expression of those interior senti-
ments that every where exist in relation to
the Deity. But a purely spiritual worship is

a fiction that sprang up in the sixteenth century, and its novelty proves it to be spurious; because the worship of God is not one of those things which, like rail roads, steam engines, and other mechanical apparatus, are destined to be improved by man. A worship purely internal is also a contradiction; because its practical advocates will either use no worship at all, or be forced into some external forms, as the camp meetings abundantly show, and because man, in all his relations, in civil, military, or literary life, must have recourse to the use of signs or outward demonstrations, and it seems to us that he who objects to them, might with as much propriety contend that God should have created man a pure spirit, and not encumbered that spirit with a body. Mr. M. has no reason to fear that an outward show of religion, as regulated by the Catholic ritual, will in the least diminish, impair, or injure the interior sentiments of Christian piety; let him procure that ritual,* and he will soon learn that the outward ceremony is used merely as the best and most efficacious means of producing those sentiments in our heart, and of conveying instruction through the medium of the senses, which are so many avenues to the soul. We can also assure Mr. M. that we have known and still know men of strong and cultivated minds, who derive as much advantage from the use of these ceremonies, as the Indians in Mexico, or others who are incapable of soaring into the intellectual regions of metaphysics. The image of our crucified Saviour, for instance, is a book that is read alike by the learned and the ignorant; it instructs the one as well as the other, and suggests to both various acts of adoration, love, and gratitude, at times and in places when they would not present themselves to their mind without the aid of this symbol. We fear that our writer has viewed the ceremonial of the Mexican church with jaundiced eyes. A man who would see nothing more in water than an element for the cleansing of the body, would think it passing strange that many should use it for cooking. If Mr. M. also, in seeing an individual prostrate before a wooden cross, imagine that the respect is paid to the wood, he must undoubtedly have witnessed many odd exhibitions in Mexico,

* Rituale Romanum. Baltimore: J. Murphy.

and he will behold them every where. Bu such charges prove only one thing, and tha is a complete ignorance of the Catholic ritual and we must say that the fault of our autho consists altogether in his having attempted t discuss matters which de did not understand and to introduce reform into a science, th very alphabet of which he has yet to learn However, if he persist in his plan of reform ing the ritual, we would recommend to hi perusal a very excellent little book,* fron which he may gather much clearer and mor rational ideas upon the subject.

Devotion to the Blessed Virgin is anothe point on which Mr. Mayer has undertaken t display his dialectics, which will be found to res only upon tales and legends. That Mr. Maye should be opposed to the devotion of which we speak, does not surprise us; he is a Protestant, and there is no point perhaps in which the diverse and hostile sects of Protestantism seem more cordially to agree, than in a marked antipathy to honor the memory and celebrate the virtues of her whom the Almighty himsel honored, by despatching a heavenly messenger to announce to her, in terms of the highes eulogy, that she was the most privileged among women, and destined to act an important part in the most stupendous of all events, the redemption of the world (Luke, ii.) But why should our author, apparently in the true spirit of intolerant bigotry, have held up Mexico to the ridicule of a Protestant community, by the repetition of stale witticisms, which are unworthy of him, and fit only for the purposes of vulgar buffoonery? It appears, from the statements of Mr. Mayer, that devotion to the Blessed Virgin has taken deep root among the inhabitants of Mexico, whether the descendants of Spanish or Indian ancestry. She is honored in a variety of ways, and this honor is attested not only in the public edifices consecrated to the worship of the Almighty; it is exhibited also in the concerns and arrangements of domestic life. A person that had viewed things dispassionately, would have concluded that these practices which exist in Mexico and all over the world, are but the fulfilment of the prophecy made by Mary herself. "Behold from henceforth all generations shall call me blessed." (Luke, ii.) But

* The Catholic Christian Instructed in the Sacraments, Sacrifice, and Ceremonies, &c. Balt. Lucas.

. Mayer it seems was doomed to look upon ry thing with a distorted vision; and hence t ebullition of zeal which prompted him to l his theological weapons against the devo- n which is paid to the mother of God. He is ch perplexed by the many titles under ich she is honored: he can account for m only in the supposition of a metamor- osis. There is the virgin of Guadelupe, of Remedios, the virgin of dolors, the virgin mercy, and it is still the same virgin; the diffi- ty is inexplicable; there is evidently no way solving it, except by admitting a metamor- osis. Here we have one of his arguments inst the devotion of the Mexicans and of tholics at large; he does not consider it per- s as the strongest argument that could be ed; but it will serve at least very well by y of a theological skirmish. We never had ch faith in metamorphoses; but we shall ieve in them still less in future, after having n a gentleman of the bar succeed so badly in mpting to metamorphose himself into a di- e. If Mr. Mayer wishes to be correctly in- med upon this point, we will observe that he not mentioned one half of the titles under ich the Blessed Virgin is and deserves to honored. She is revered and invoked as *Lady of mercy*, for the favors that we ob- n through her intercession; as the *Lady of ors*, on account of the ample part which she e in the passion of Christ; as the *Virgin of rgins, Comforter of the afflicted*, &c; on account other eminent qualities that commend her to r special veneration. These are a few of the sons for which Catholics celebrate the ises of the Blessed Virgin, and we see thing in all this very difficult to be compre- nded. Will Mr. Mayer find it difficult to nprehend the encomiums that may be lav- ed upon him, from certain quarters, as an eresting writer, an accurate historian, a very idite antiquarian, a learned divine, and a ofound economist? Will he deem it neces- y, in order to understand this, to have re- rse to any species of metamorphosis?

Our author makes use of another argument it runs thus: On the *noche triste* (sad ht) when the Spaniards retreating from xico were reduced to great distress, there l from the knapsack of a Spaniard, a doll, an relic of some pet baby he had left at home, d lo! it was proclaimed to be a miraculous image of the Holy Virgin! The doll was thenceforward sanctified, and this is the origin of the virgin of los Remedios. Hence the superstitious and idolatrous rites of the Mexicans. . . . . In transcribing this singular account, we thought that we might perhaps be dreaming; but on closer attention, with our eyes as widely opened as possible, we discovered that the story was really related by Mr. Mayer. But what are the authorities for this legend? No mention is made of them. The fact is, the writer seldom gives any authority, "to save," he says, "the patience of the printer and of the less exacting readers." In the present instance, he does not even introduce the tale by "they say," or "it is reported," and thus the conclusion forces itself irresistibly upon the mind, that he is the author of it himself, and we do not believe that he will have any difficulty in acknowledging the paternity of this fancy doll. But in connection with this subject there arises a question of antiquities, not unworthy of association with the Indian origin of wooden rattles. It would seem, according to Mr. Mayer, that in former times, the Spanish soldiers carried dolls in their knapsacks. Would it not be well for the writer, by way of completing his statements on these matters, to mention the periods when this practice was first adopted and then laid aside by the Spanish soldiers? In relation to this argument of Mr. Mayer, we have but one further observation to offer, which is, that in our opinion he has vastly improved the polemical art, and considerably widened the sphere of theological discussion. In days of yore, it happened occasionally that credulous divines would draw false conclusions from legends which had been frabricated a long time before, and the origin of which they could not assign; but our theological opponent both makes the legend and draws his conclusions from it!!

We shall now consider our author's last argument against the devotion to the Blessed Virgin. It is plain that he expects something from it, introducing it with a sort of triumph at the close of a letter, as if, like another Hercules, he had crushed all his opponents with his theological club:

"If the Virgin possesses the power to cure the maladies of others, she has not, alas! the skill to heal her own. She is in a most dilapidated condition."

This language of Mr. Mayer brought to our recollection what we believe to have been one of the most hideous scenes of the French revolution, so fruitful in every kind of horror. A member of the national institute having in the course of his remarks, pronounced the name of God, there burst upon him a shower of abuse from those who were seated around him: "did you ever see him?" they asked, "what was his form?" Some carried their folly to such a degree as to swear that there was no God, and to challenge him. No one, however, in that assembly of demons dropped dead, and though our hair stands on an end, at the bare recollection of such blasphemies, those men continued to receive life and health from him whose authority they had defied!!! Mr. Mayer, we are confident, would easily have refuted the silly arguments of these atheists; let him apply his answer to the Blessed Virgin, and his objections will soon fall to the ground. He will find that the weapons which he hurls against his adversaries, will recoil upon himself. In short he will understand that if God permits irregularity, or does not punish immediately the blasphemies of his enemies, it is not for want of power, but because he does not judge it expedient according to his inscrutable designs; and for the same reason, to conclude that the mother of God has no power, because her statues are broken or decayed, is an argument the silliness of which surpasses its impiety.*

We pass now to another topic, upon which Mr. Mayer has ventured to be exceedingl prolix. We allude to the urgent necessit which he sees, of wresting from the churc and clergy their useless wealth. This branc of his theologico-economical system he con ceives to be of paramount importance, and h makes of it the burden of his song. To rende his deductions more obvious and palatable, h gives an estimate of the wealth of the church During the course of his observations, he be held so much massive gold and silver, so man precious stones, so many diamonds, emeralds &c. that he values the church property at no less than ninety or perhaps one hundred mil lions of dollars. We are not prepared to con test the accuracy of this estimate, or to call i question the metallurgic or statistical abilitie of Mr. Mayer. But we may be allowed to re mark, that not every thing that glitters is gold and that the amount of gold and silver in Ca tholic churches, is oftentimes wonderfully ex aggerated by Protestants. The cathedral o Baltimore has been twice robbed of large can dlestics and crucifixes, supposed to be of soli gold, or silver gilt. What a sad disappoint ment for the robbers, when they perceived tha they had jeoparded their honor and liberty for few pounds of brass. But not to be too que rulous, we will admit all the calculations o our author, and pass to the theological part o the question, which is the only point that w are willing to discuss here. Mr. Mayer dis covers something flagrantly improper in th wealth of the church, because he contrasts i with the poverty of the leperos, who are al ways present to his mind. But he woul perhaps easily agree with us, that if thes leperos were treated to a part of this wealth they would be little benefited; perhaps woul not so much as buy a new pair of "leathe breeches," but would squander it away in short time, without any other advantage tha that of having spent a few merry days. This however, matters not: Mr. Mayer is fond o the figure of rhetoric called antithesis, an consequently whenever he visits a church, h makes it a necessary point of etiquette to fin some poor beggar at the door, in squalid rags in order to help out his views upon the ques tion under consideration. This is the windin up of all his visits to the churches, as marriag is the conclusion of all comedies: he therefor speaks openly, and without the slightest am

* The reader perhaps may desire more positive information about the virgin of *Remedios*, of which Mr. Mayer has furnished so absurd an account. We have not at hand any statement that could be considered perfectly satisfactory: but there is every reason to believe, that any clergyman in Mexico would have cheerfully explained the whole affair to our author, if he had taken the pains to inform himself, and that the case would have appeared to him very plain and reasonable. And we may ask, why Mr. Mayer did not consult those who could have instructed him upon this and other matters, and who would have been delighted to serve him, possessing as he did, letters introductory and recommendatory from the highest dignitary of the Catholic church in the United States? He has preferred, however, to give us *his own* impressions. The facts, as far as we have been able to ascertain them, are these: "The joy of the Spaniards, (during the *noche triste*), was so great in finding a place of shelter, which was attributed to a special protection of heaven, that these sentiments continued even after the peril had ceased, and Cortes afterwards erected a chapel upon the spot, under the name of *los Remedios*." (Labarpe, *Hist. Voy. Amer.* vol. i, p. 481.) What is more natural than to suppose that the Spaniards placed there also an image of the Blessed Virgin, which after a lapse of three hundred years, is falling into decay?

iguity or obscurity. Even in his preface he ells us:

"It has appeared to me, that it was the uty of that establishment voluntarily to nfetter its wealth, to reform its ritual, to weep into the public coffers the useless jewls that adorn the altars and statues, yet do not lorify the Almighty."

And in another place he invokes the sword f Santa Anna, to enforce his pathetic exhoration to voluntary poverty.

"There is one thing which I confess I desire articularly to see General Santa Anna effect, nd that is, an act for which the reign of Henry VIII is chiefly commendable; I mean he seizure and distribution of church property."

Mr. Mayer is kind enough to specify he object to which this property should be pplied, and forgetting his philanthropic views owards beggars and leperos, he wishes it appropriated to the liquidation of Mexico's indebtdness to England. As this debt is about eighty nillions of dollars, the church property would ust suffice to extinguish it, and, at the same ime, it would furnish a magnificent instance of commercial cancelling and balance in trade!

The reader will be perfectly amazed at all hese views of our author, and as to ourselves, we are entirely at a loss to conceive how an ndividual, who has undertaken to agitate a inancial question (which, under the direction of some reckless demagogue in Mexico, would stir up all the elements of civil war,) could ever return to that country with any prospect of an honorable reception, or even of personal safety. But to return to the theological position of Mr. Mayer. According to him, the splendid decorations of our altars do not glorify the Almighty; gold, jewels, diamonds, &c. are useless accompaniments of religious worship. Be it so: will gold and precious stones glorify the Almighty any better on the breast-pins of English dandies, or on the rings and necklaces of English belles? Will they be more usefully employed in concealing the ugliness of aristocratic shrews, or dilating the vanity of noble fops, than in edifying the multitudes assembled around the altar of God? We had always believed, that one of the most expressive modes of testifying a high regard for an individual, was to offer him a valuable present. Was it not upon this principle that the Almighty accepted the offering of Abel, which consisted of "the firstlings of his flock and of their fat" (Gen. iv), and rejected that of Cain, because he had reserved the best portion for himself? Did not the Israelites signalize their zeal for the glory of God, when "both men and women gave bracelets and ear-rings, rings and tablets; when every vessel of gold was set aside to be offered to the Lord . . When the princes offered onyx stones and precious stones?" Did not the Constantines, the Theodosiuses, the Charlemagnes, give the most unequivocal proof of their generosity and zeal for the worship of God, by the splendid offerings which they made to his temples? According to Mr. Mayer's principles, all this was a false piety. Gold and diamonds should be reserved for the gratification of human vanity; tinsel is good enough for the altars of religion. Jewels have a peculiar lustre on fops and belles; but the statuary of the church is sufficiently set off with pebbles. In short, insignificant man may build magnificent palaces for himself, but he will be doing much, if he put up a barn for the house of God. (Matt. xxi, 13.)

In his remarks on this subject, our author has not trenched merely upon a theological question; he has assailed the principles of political economy, and the cultivation of the mechanical arts, which are encouraged in no small degree by the rich and beautiful offerings which Catholicity presents at her religious shrines. Curtail the demand for jewels and costly articles, and you necessarily consign to inaction the talent and admirable skill of artificers, whose genius and handicraft have been more distinguished in the service of the church than in any other cause, by the splendid specimens which they have produced in the manufacture of sacred vases, vestments, and other funiture. But we are still more astounded by the model which our author proposes to Santa Anna for imitation. He would have this republican president walk in the footsteps of a tyrant, who knew no other justice than the dictates of a barbarous cruelty and wholesale repacity. Did not Mr. Mayer's memory fail him, when he recalled the vandalism of Henry VIII? In the seizure of the monastic property, as every tyro in history must know, that monarch had no other design than to benefit himself and his guilty minions. It is true that the bill which transferred all these possessions to the crown, speciously announced to the people, that this measure would be a relief to the poor, and would supersede the necessity of taxation, and

of all further subsidies for the royal armies. But never did legislative robbers trifle so terrifically with a nation. But a short time elapsed, when a new tax was levied, in order to indemnify the king for the expenses which he had incurred in the apostolic work of reformation. Money was extorted from the people by every possible method, taxes, loans, bounties, alteration of the coin, every means was employed to replenish the royal coffers, and a larger amount of funds was raised in this way by Henry VIII alone, than by all the monarchs that had preceded him. To cap the climax of regal swindling, the king proclaimed himself insolvent, and the parliament solemnly acquitted him of all his liabilities. What had become of the property plundered from the small and larger monasteries? It had served only as a mouthful for Henry's insatiable passions; he still cried more, more, because his debts had not been paid; and the necessary consequence to him was the robbery of his subjects. This is indeed a fine model for Santa Anna! We can only say, that were he to imitate Henry VIII, he would verify, at his own expense, what Charles V said of the English monarch's folly, that he had "killed the hen that laid golden eggs." For the monasteries having been destroyed, the new occupants of these desecrated possessions were very far from offering the bounties which had been furnished by their ecclesiastical tenants, in times of peace as well as of public distress, and the fountains of that charity which had been the relief of the poor, were now dried up. It may be observed also, that the plunder of ecclesiastical property is always fatal to its authors. We had a remarkable instance of this truth in the transactions of the French revolution: church property far exceeding the public debt, having been seized for the nominal purpose of extinguishing this debt, did not prevent the state from becoming bankrupt. All similar spoliations will have a similar end. An eagle once beheld a delicious viand on the altar of Jove, and immediately pouncing upon it, he bore it off to his nest; but lo! a coal from the altar had clung to the meat, and soon enveloped the nest in flames.

We admire very much Mr. Mayer's preferences for ecclesiastical poverty; but we could point out to him a much wider field than Mexico for the display of his laudable zeal, and one far more worthy of his comprehensive views. We allude to England; for although her monasteries have been swallowed up, still church estates and church wealth are not scarce; there, instead of an ecclesiastical *capital* of eighty millions of dollars, two thirds of of which are unproductive, he will behold a net *income* of perhaps the same amount! Who that has any zeal for the cause of clerical disinterestedness, or the extinction of the public debt, could refrain, in an instance like this, from recommending the seizure of the church property! If Mr. Mayer succeed in England, he may perhaps devise some plan also for paying the debts of our own state, not by the seizure of ecclesiastical property,—for there is none,—but in some other way that his ingenuity may devise; for instance, the government might lay hold of funds wherever they are to be found: upon the principle which the wolf urged in the case of the lamb, "the strongest is always the best."

In concluding this article, we should perhaps offer some apology for its unusual length. We felt bound to notice the production of our townsman, and we can assure our readers that the subject is far from having been exhausted. The work is replete with objectionable matter, and it would be a pity to leave the author in an invincible ignorance of the fault he has committed. We do not pretend to justify Mexico in every respect; we are far from supposing that the republic or its inhabitants are immaculate; we have not aimed at giving the Mexicans a superiority over our own happy country, in political or social excellence; but it was a duty to vindicate them and their religion, from the unfounded imputations of a writer, whose pen got the better of his judgment, who has drawn his own fellow-republicans into the mud, and who has undertaken, after a hasty view of things, to condemn or to ridicule the customs and habits of a people, whose only crime is to be different from ourselves.

MOEHLER'S SYMBOLISM.

mbolism: or Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings. By John Adam Moehler, D.D., Dean of Wurzburg, and late Professor of Theology at the University of Munich. Translated from the German, with a memoir of the author. Preceded by an historical sketch of the state of Protestantism and Catholicism in Germany for the last hundred years. By James Burton Robertson, Esq., &c. New York (republished): 1843. 8vo. pp. 575.

TO John Adam Moehler belongs the merit of having been the author of a book, which l contemporary and subsequent evidence has ncurred in pronouncing the most remarkable eological production even of this age of regious inquiry. Extensive in its erudition, ofound in its philosophy, severe in its diactics, having for its subject religion, it ight be supposed to address only a limited ass of readers; yet in less than six years, ve large editions in the original German ere exhausted; a translation from the first lition was made into the Italian and Latin r one of the ablest hands which the contient could supply, the papal nuncio of Switerland; into French by M. Sachat from the urth edition; and now from the fifth edition ito English, published in London, and immeiately republished in New York: thus almost ompleting the circle of Christendom. Upon s first appearance it became a text book in sevral of the Catholic universities, and not long fter was by common consent accounted one of ie classics of German literature. From the cture rooms and the benches of colleges, and ie *conversaziones* of men of letters, its fame ound a way within the court's impenetrable arrier of frivolity. The words of the late ing of Prussia in reference to it were in all ie literary journals of the day, and are a tribte to its merits as rare as it is indisputable. "There are three works," his majesty used to say, "for an able refutation of which I am ready to bestow any reasonable recompense. *The first of them is Moehler's Symbolik.*" But the guerdon was never won. German Protestantism sent forth her men of might against Moehler, only to receive them back covered with defeat. She had in her armory neither sword nor lance which did not shiver to pieces in the owner's grasp, against the harness of celestial temper in which the champion of the church had arrayed himself. The Ajax of Protestantism, the great Schleiermacher, declared the *Symbolism* the deadliest blow she had ever received, and where *he* "stood still," combatants of lesser mould might not hesitate to retreat.

Dr. Baur of Tübingen, the most laborious, if not the ablest, of its assailants, not only did not make good his purposed defence of Protestantism, but as if his efforts to that end had only convinced him of the weakness of the system, he came out of the contest with all his religious convictions shaken into utter confusion, and subsequently became an avowed Pantheist, according to the most repulsive and cynical form. In his case, indeed, it seemed as if the mind, hurled back from the immovable rock against which it had dashed itself, was whirled off, like a comet by the sun, until it lost itself in the abysses of Pantheism. In a word, the sensation it produced throughout Germany was immense; Mr. Robertson, in his admirable memoir, says it was "unparalleled in the history of modern theological literature:" and truly it is no exaggeration to say so much. Perhaps, considering our greatly increased means here in the nineteenth century, for making a "sensation" with a book; steam-presses, cheap publications, readers infinitely multiplied, not forgetting, by any means, the buccaneering of the booksellers,—it would be no more than the truth to say flatly, that no book of its class *ever* published excited the same general and deep attention. Evidences all these of the reputation of the

work; and, at least, so many probabilities in favor of its merits. It is true that, in too many cases, for a work to be held good by many, it is enough that it be cried up—that it have a name; without much regard to its intrinsic merits. But it has not been so in this instance. Common fame, for once better than the character unkindly given her, has not overrated the merits of the *Symbolism.*

The bare conception of the work was the thought of only a master mind. In all controversies the main point is to define exactly the matter in issue; but in religious controversies, as between Catholics and Protestants, the difficulty of settling this first and paramount preliminary is very great. Protestantism,—whether it be Lutheranism, or Calvinism, or Church-of-Englandism, or any other form,—is at the best, so undefined, so changing, that it constantly eludes the grasp of the most indefatigable assailant; while, to make the matter worse, every particular advocate of Protestant doctrine finds, in the right of private judgment, permission to add as many more mutations and as much vagueness as may happen to suit his purpose. A Catholic, therefore, arguing against a Protestant, knows not where to take him. He will fly about from Luther to Calvin, and from Calvin to Zwingle, and from him back again to Melancthon, just as caprice or necessity dictates. Driven from Augsburg, he falls back upon Dort, and if Dort becomes too warm for him, he deserts it at once for Lambeth. To speak less figuratively, this, that, or the other doctrine is diluted down or wholly abandoned, and others assumed in its stead, as one or the other is found to be less or more "available." Under these circumstances controversy seems too often to be merely an affair of wind and nimbleness, in which to succeed, one must have breath, swiftness, and perseverance, to turn, double, and give chase.

For the truth of this we appeal to every reader who has paid any attention to controversy between Protestants and Catholics. Such a one cannot fail to note what we speak of, as well as the vast disadvantage under which the latter contends with adversaries who are constantly shifting their position, either of attack or defence. It does not need much reflection to see, that to carry on a discussion profitably with controversialists of this guerilla style of fighting, it is necessary first to settle definitely *what are* their doctrines; which can only be done by reference to the recognized and authentic depositories of their faith, that is to say, their symbolical writings. About these there can be no dispute; from them no evasion. If there be any doctrine in the case, it is there it will be found, and at least as well defined as elsewhere. It must also be obvious that any one who will collect those doctrines from these sources, will thereby greatly simplify controversy, and therefore do a service to religion. Now to do this work, is one of the main objects,—perhaps we might say the main object,—of the *Symbolism.* But it proposes to do more.

One of the most remarkable circumstances connected with the great schism of the sixteenth century is, that through all its manifold strange, and apparently inconsistent operations, you can trace the workings of a uniform rule. Error has its logic as well as truth; it is not in man's nature to tolerate any system which is wholly untrue, premises and inferences; and the first error of sectarianism being granted, all the others follow as necessary consequences; there being in this way a connection and a unity of the whole system, which, without keeping this in mind, you are apt to view as simply an accidental assemblage of isolated falsities. Thus we are struck to see how in the midst of his most passionate and, apparently, utterly lawless extravagances, Luther is governed by an unrelenting and irresistible logic; so that what appear to be totally unconnected and fortuitous movements, are in fact bound together by a secret and necessary connection, and are all referrible to his cardinal error upon justification, or the restoration of man from his fall, through Christ Jesus. Thus it is also with Calvin; *his* error being a different, but equally fundamental one, upon the same great doctrine. It is an impressive and a wholesome reflection, to see these two mighty minds whose turbulent energies rent Christendom into pieces, themselves most ignobly constrained by the iron logic of error, driven on and on with a remorseless *consequentiality* (if we may be pardoned the word) from one step to another, every one carrying them farther from the truth, whence at first they had diverged. It is true that all the arch sectaries of Protest-

tism differed from each other, but this ıkes nothing against our principle; for their ferences can be traced upon examination to lifferent first error, or simply to pushing the me first error farther towards its ultimate re-lts. To Moehler belongs the credit of having en the first, if not to discover the logic of Pro-ıtantism (and for aught we know, the merit even this is his), certainly to trace it from premises of falsehood, deduction after de-ction, through all its windings, and expose in its entire vast and fearful proportions. ere then is another object of the *Symbolism*. But there remains one other desideratum,—apply to all these errors, original and se-ndary, as definitively ascertained, the test truth; that is, to set beside the doctrines of otestantism the dogmas of Catholicism, and so doing demonstrate irresistibly, because it were unintentionally and of necessity, e opposition of the one and the conformity of e other, to universally acknowledged truths, the Gospel and Christian reason. Without is, Symbolism would have merely furnished e materials for a conclusive argument against igious error; with it, it is—what it is, irre-ıgable as the truth it maintains.

Now, then, for clearness' sake we will sum ı more briefly the objects of the *Symbolism*, as ready set down, perhaps too much in detail. ı state clearly, impartially and *indisputa-y*, upon the authority of their symbols, or ıblic confessions of faith, the doctrines of the fferent sects of Protestantism: *secondly*, while metimes ascertaining by analysis (as a chem-: discovers the parts of a compound body by composing), or otherwise, the constituent ements of a dogma, sometimes tracing the anifold changes which the dogma has un-rgone, steadily to view all the parts of each stem in their relation to the whole and to ch other, and thus have a complete idea of as regarded altogether or in portions; its log-ıl concatenation and consistency with itself; ıd lastly, by confronting these respective te-ts with the Gospel and Christian reason, in her words, with Catholic truth, (out of op-ısition to which the original errors must, in l cases, have sprung,) to demonstrate their lsehood, and consequently the truth of the stem to which they are in opposition;—are e three purposes which compose the idea of e *Symbolism*,—an idea which none but a master mind could have conceived, and which in a still stronger sense, none but a master mind could have executed.

How it has been executed by Moehler, his work shows. To do justice to such an idea, two qualities are indispensable—*first*, an accurate logic which knows unerringly, and, as it were, by a sort of instinct, what consequences must flow from certain premises, and *vice versa*, the consequences being known, what must have been the premises;—and *next*, a philosophic vision at once keen, comprehensive, and unerring, whether its task be to trace through all its windings and doublings,—through all its offshoots and *their* offshoots,—the one grand error; that vision (to make our meaning plain by a figure) which in its piercing accuracy is like the surgeon's knife as, directed by the master hand, it lays bare through its entire course some great artery or nerve, lifting up and cutting through the encompassing skin and flesh; or to see at once any subject, however vast, in all its due proportions, neither diminishing nor exaggerating any part, but grasping at once the grand points, and discerning the relation which the intermediate ones bear to these, and to each other.

To develop properly the idea of the *Symbolism* these two qualities were indispensable: yet of themselves, were hardly sufficient. They needed, as auxiliaries, a judicial frame of mind to which impartiality and a love of truth are a second nature, and all "one-sided exaggeration" impossible; and an extent of knowledge which would almost preclude the possibility of being deceived.

Now these great gifts, both those of which we have spoken as principal and as auxiliary, are in a very high degree manifested throughout Moehler's work. The wincings of Protestantism, its movements of defiance, proved the home thrusts of his logic; some of its most distinguished organs have acknowledged his serene and unswerving justice: and one needs but to read the *Symbolism*, to be struck with his overwhelming erudition.

From every thing we have said, it must not be conjectured that the work has polemics for its object. It aims higher. Its end is, as its name purports, simply to furnish a sound and impartial exposition of the differences which divide "the various religious parties, opposed to each other in consequence of the ecclesias-

tical revolution of the sixteenth century, as these doctrinal differences are evidenced by the public confessions or symbolical books of those parties." True, as the Protestant doctrines arose only out of opposition to the Catholic doctrines, they cannot be fully appreciated unless by comparison with the latter; which comparison must have the effect of demonstrating the error of the one and the truth of the other,—true also, as one of the objects of the work is to unfold the logic of Protestantism, it must analyze its dogma, and, in so doing, necessarily evolve its fundamental error:—and true, again, as the individual conviction of the writer (however rigid his impartiality) must, of necessity, if he be loyal to the truth, find its way, and make itself heard sometimes in adhesion, and sometimes in condemnation; this exposition of doctrinal differences must assume partly an offensive, partly a defensive character. Yet this comes about indirectly, and by necessary connection with the great end proposed, and (as Moehler himself remarks) the mere explanatory and narrative character of the *Symbolism* is no more affected thereby than that of any historical narration, in which the historian does not conceal his own personal opinion of the personages brought forward and the facts related.

In this way, the *Symbolism* most powerfully vindicates truth and refutes error, without, in itself, proposing to do either one thing or the other.

The definition given above of the main end of the *Symbolism*, will also serve to mark its exact limits. Proposing to examine only those doctrinal differences which arose out of the revolution of the sixteenth century, it does not touch any of the earlier sects, even though their existence be in some cases protracted to our times. Hence the Greek schism, and the heresies of Nestorius, Arius, Pelagius, &c. are as such, excluded. The Rationalists are also shut out, because, forming no organized community, and having no symbol of their belief, it would be necessary to set forth the views of a thousand different individuals. The Saint Simonians and Socialists, the latest of error's misshapen births, share the same lot, as not deserving a place among Christian sects, any more than the Mohammedans, who exalt their arch-impostor above the Founder of Christianity.

The many strange and discordant sec which have sprung from Protestantism, a which can strictly be considered as developi its first principles and pushing them out their logical results, come of course, ev though their origin is later than the sixteen century, within the range of our author's inq ries. These are the Anabaptists, the Quake the Hernhutters, and the Swedenborgians.

Doubtless, it will excite surprise, and pe haps regret, in the minds of those acquaint with the monstrous forms which Protestan ism on the continent of Europe (in Germa especially) has of late been assuming, th a work "which," in the words of Mr. Robe son, "has excited so prodigious a sensati throughout Germany, which has been re by Catholics and Protestants with an avidi which proves that it responded to a want ge erally felt, should have left untouched t existing forms of Protestantism, and been e clusively engaged with the refutation of tho antiquated doctrines that, though in certa Protestant countries they may still retain son influence and authority, can count in Pr testant Germany but a small number of adh rents." Mr. Robertson himself shall answ this objection.

"How is this fact to be accounted for? must observe that, although the *Symbolis* abstains from investigating the modern sy tems of Protestantism, yet it presuppos throughout their existence; and the work itse could never have appeared, if Protestantis had not attained its ultimate term of deve opment. The present forms of Protestan ism, moreover, being only a necessary d velopment of its earlier errors, a solid an vigorous refutation of the latter must nee overthrow the former. But there is yet an ther and more special reason, which, in d spite of first appearances, rendered this wor eminently opportune. A portion of the Ge man Protestants, as we have seen, recoilin from the abyss to which Rationalism was fa conducting them, sought a refuge in fallin back on the old symbolical books of the Lu theran and Calvinistic churches, whose au thority for upwards of sixty years had bee totally disregarded. This movement of mind was seconded by some Protestant princes particularly by the late king of Prussia, wh had learned from bitter experience, the dis astrous political consequences which the doc trines of Rationalism are calculated to produce This sovereign, who was as skilful an eccle siastical, as he was a military tactician, i order to escape from the two enemies, Catho

icism and Rationalism, who were galling his anks, sounded the trumpet for retreat, and, ssisted by an able staff of theologians, was aking a rapid retrograde march on the old ormularies—the bulwarks of Protestant orhodoxy, which, for more than half a century eglected and dilapidated, had remained uterly untenanted. Moehler watched his monent—fell with terrific onslaught on the reeating forces—blew up the old Protestant trongholds—compelled the enemy to retrace is steps, and brought him at last into such traits, that he must now either make an unconditional surrender to the church, or be swept down the abyss of Pantheism. This is he origin and meaning of the present book—his is in part the cause of its prodigious sucess. *Thus, it not only presupposes the extinction of the elder, more orthodox Protestantism, ut in so far as any human production can accomplish such a thing, it effectually will prevent its revival.*"—Memoir, &c. *pp.* 73, 74.

This is a satisfactory reply, and even if it were not so, the objection would be of little practical moment to us here in America, where we know only from others, of the uncouth creations of German Protestantism, and where as yet the "antiquated doctrines" of which Mr. Robertson speaks, and to which the *Symbolism* addresses itself, are in possession of the field, as the only formidable opponents of the faith.

The Socinians and Arminians also find a place, though occupying, the first in their origin, the others in their ultimate results, the very opposite extreme to the primitive Protestantism, and though many Protestants dispute the right of the former to a share in the name and privileges of Protestantism, yet it is too true that in the very bosom of that sect which most prides itself on its rigid orthodoxy, and which unquestionably has the largest intermixture of Catholic truth in its errors, Socinianism has found an undisturbed abode, infecting clergy and laity, and has even seized upon its high places, clothed in the priestly robes of a Conyers Middleton, or in the mitred honors of a Benjamin Hoadley. It is too true also, that to have the fellowship and communion of Protestant churches readily extended to one, he has only to leave the Catholic church, and but little inquiry is made as to his doctrines, be they Socinian, or even worse. For these reasons Moehler does not choose, as he says rather archly, to be guilty of an exclusiveness in behalf of Protestants, which they themselves do not put in practice against the Socinians. Arminianism is admitted, because its intimate connection, at least in its origin, with Calvinism, renders it difficult to do justice to the latter without also speaking of the former.

Doctrinal differences occupying entirely the attention of Moehler, it formed no part of his design to speak of matters of discipline, or relating to the liturgy, or non-essentials generally, except in so far as they might happen, incidentally, to fall in his way.

What we have said, and the title itself of the book, have no doubt already indicated the sources whence the *Symbolism* has drawn its materials. As before mentioned more than once, the public confessions or symbols of the different religious communities are the great authorities; though other sources whence any requisite explanation or more accurate definition can be derived, are not overlooked. Under this view, liturgies, prayers, and hymns in public use, and recognized by authority, come in. Of course hymns, as being for the most part dictated by the feelings and the imagination, rather than the judgment, must be used with great caution, and accordingly Moehler refrains from deducing any proofs from the Lutheran "Church Songs," for instance, though they contain much that might be made useful for his purpose; or from the hymns, anthems, &c., of the Catholic church.

There are also many writings of the reformers, which, though they have not attained the weight and dignity of public confessions, are of high consideration, and must be very useful in elucidating, and not unfrequently in defining Protestant dogmas. In a similar, though not exactly the same way, the writings of Catholic theologians of universally acknowledged orthodoxy, but particularly the Catechism of the council of Trent, afford oftentimes satisfactory illustrations, explanatory *glosses*, so to speak, of particular doctrines in our formularies. Moehler, therefore, has not hesitated to avail himself of such help; while always careful, especially in the case of Catholics, not to assume the private opinion or speculation of one or more writers belonging to any religious community, to be one of its doctrines. We have said "especially with Catholics," for manifestly the individual opinions of certain of the reformers, must possess far greater authority in connection with their respective

creeds, than those of any Catholics in connection with Catholic dogmas. Why this should be so, will be apparent upon reflection.

A fundamental error of the reformation was (what we cannot name without coining a word, and an uncouth one) its *Individualism;* that is, its exalting the individual at the expense of the society or church. Of this, one development was the establishment of the rule of private judgment; though, in practice, this meant simply, the rule of the private judgment of one, or two, or three over all the rest. Like most, if not all of the errors of that movement, this was by no means new. It was too congenial with the tendencies of our corrupt nature to be a novelty. Every where in the mythologies of the heathen world from the earliest record to the present day, we see its workings in their self-seeking tenets,—their intensely sensual doctrines, and their deification of man's worst passions. Wherever the light of pure Christianity has not pierced, we find it reign uncontrolled in the midst of the moral desolation which, as despotism in the state, and sensuality in religion, it has created. The subtlest of all errors, it lay at the very root of Protestantism, and, perhaps unknown to themselves, was the mainspring of the actions of the reformers; moving in Luther, when, discarding bishops, fathers, popes, nay, the entire church, he set up himself as the new centre of faith; thus individualising religion. He, and Calvin, and Zwingle are the creators of their respective creeds; have necessarily powerfully impressed upon them their *individuality;* and to them, therefore, we must often have recourse for a full and vivid appreciation of the doctrines of their sects, and their deep internal signification. In Luther's case, from the energy of his powerful will, and the vigor of his certainly great mind, the whole system of Protestantism received so deeply the stamp of his thoughts, and its details are so thoroughly interwoven with the train of his ideas, even to the order of their succession, that it is useless to think of separating them. Indeed, without retaining the connection and proportion of his intellectual action, it is impossible to comprehend truly the inward construction and philosophy—in a word, the *rationale* of Protestantism. A remark of Moehler's will still further elucidate our meaning.

"As in Luther the circle of doctrines which constitute the peculiar moral life of the Protestant communities, was produced with the most independent originality; as all who stand to him in a spiritual relation, like children to their parents, and on that account bear his name, draw from him their moral nurture and live on his fulness; so it is from him we must derive the most vivid, profound, and certain knowledge of his doctrines. The peculiar emotions of his spirit, out of which his system gradually arose, or which accompanied its rise; the higher views, wherein often, though only in passing, he embraced all its details, as well as traced the living germ, out of which the whole had by degrees grown up; the rational construction of his doctrine by the exhibition of his feelings; all this is of high significancy to one who will obtain a genuine scientific apprehension of Protestantism, as a doctrinal system, and who will master its leading fundamental principle." (p. 98.)

Before quitting the subject of *Individualism*, and there being no probability that we shall have occasion to return to it, we may be permitted some remarks upon it as an argument between Protestantism and Catholicism.

Waiving entirely the question of with which system are the truth and the divine promise, but looking at both simply as human creations, we cannot avoid the conclusion that this grand error of Protestantism must, in the nature of things, *be fatal to its existence.* All the tendencies of Individualism are to concentrate in one's self,—to isolate the units,—to break up and destroy the society; and though, for a time, the social instincts of man and the tyranny of a few powerful intellects may postpone this result, sooner or later it will come. With Catholicism it is quite the contrary; a communion of faith and works, obedience of the individual to the authority of the body, constant tendencies round the centre of unity; in fact, all those elements out of which philosophers, *in their closets,* love to make model societies, but which, *in practice,* they find it impossible to combine successfully. The moving principle of the one repels; that of the other attracts. With Catholic writers, exactly the reverse holds from that which is the case with Protestants. So far from having been the creators of the dogmas upon which they comment, they found them already in full existence and authority, and could not modify nor in any way affect them; and therefore, it is both possible and necessary to separate in their writings *what is of faith,* and

hat is of private opinion. The self-forgetting ıbnegation of Catholicism, directly opposite o the self-exalting *Individualism* of Protestantsm, has always concurred to uphold, to its 'ull extent, the authority of the church in all ıer doctrinal decisions. Here may be renarked a gross but very common error on the part of Protestants, and betraying a profound gnorance of the nature of Catholicism,—when hey adduce as an argument against the unity ınd infallibility of the church, the difference among her fathers and doctors on points which she has not defined. To impute to the church, 'or instance, the opinions of the Thomists or Moinists relative to the mode of operation of divine grace, would be to elevate their particular views o a dignity and worth, which, in the Catholic church they never can possess. Whatever is necessary to salvation is of, or appertains to faith; and so much the church has clearly defined,—which definition can suffer neither adlition nor diminution, nor alteration of any sort. But the line between faith and opinion s too widely drawn to be overlooked by any sincere or acute observer, and while she requires of all unity in matters of faith, she does not expect the same in matters of opinion.

For these reasons the individual views of Catholic writers can never have nearly the same value as affecting the doctrine of their church, as those of the principal reformers in relation to Protestant symbols. Nevertheless, as we have said, they may often be used as developing and elucidating the meaning of the formularies when these last are not sufficiently ample and detailed. This is especially the case with the catechism of the council of Trent, in relation to the decrees of the council. From all his follows what has been already remarked, hat in the use of the writings of Catholic and Protestant theologians for the purposes of the *Symbolism,* a marked difference must be made, of which Moehler has been fully observant.

Having now disposed of the nature,—the objects, limits, and sources,—of the *Symbolism,* some notice of the manner in which they are developed in the author's treatment of the various doctrines taken up, naturally follows.

There can be no question but that the religious schism of the sixteenth century had its rise in the great question of "Justification;" and naturally too. The hope of salvation is, in some shape or other, more or less clearly defined, at the bottom of every human heart, and in the Christian man suggests to him to consider the means whereby that great end is to be attained. JUSTIFICATION, or the elevation of the sinner by the divine grace from his state of sinfulness to that of grace and of adoption among the children of God, was, therefore, the "inmost and deepest centre" of human action, from which the first differences arose. But from this centre, to use the words of our author,

"The opposition spread backward and forward, and reached the two terms of human history, which were necessarily viewed in accordance with the changes introduced in the central point."

That is to say (for Moehler is here, though the point is of the utmost import, hardly sufficiently explicit), the erroneous views of the reformers with respect to justification did by logical consequence, and by necessity from the harmonious construction of the Catholic dogma (for the more consistent is a system, the more are all its parts affected by any attack on its central principle) induce erroneous views of the primitive state of man, his fall, original sin and its consequences, on the one side, and on the other, of the nature of justifying faith as the internal life of those having fellowship in Christ, of the sacraments, and of their external union and connection with each other, the church both in this world and the world to come. This, which may be called the historical order of the Protestant errors, Moehler has chosen to adopt for method's sake, in preference to the other, which may be termed the logical or actual succession thereof, beginning with justification and thence tracing the errors as they arose; as may be seen clearly by the divisions of this portion of his work; as follows:

"CHAP. I.—Differences in doctrine respecting the primitive state of man and the origin of evil.

"CHAP. II.—Of original sin and its consequences.

"CHAP. III.—Opposite views on the doctrine of justification.—On justifying faith; appreciation of the theoretical and practical grounds which the Protestants allege for their view of faith.

"CHAP. IV.—Differences in the doctrine of the sacraments.

"CHAP. V.—Differences in respect to the doctrine on the church.

"CHAP. VI.—The church in the next world, and its connection with the church militant."

That these subjects are treated with an ability proportioned to their profound importance,

is no more than doubtlessly Moehler's high reputation has prepared most readers to expect; yet we should be glad to have some evidence of the almost transparent clearness, the precision and force of his reasoning; the sweeping comprehensiveness of his attack and defence; and his powers of generalizing in which no writer, that we can at present call to mind, surpasses him; but, unfortunately we had almost said, the logical connection which renders his work so valuable, also makes it difficult to extract any part (which can be brought within our limits) without doing it an injustice. Chapter XXIII, however, on "The doctrine of Purgatory in its connection with the Catholic doctrine of Justification," embodies so much sound argument, establishes so conclusively not only the doctrine, but that rejection of it by the Protestants was owing not to any objection which they could bring against it, but (as was the case with many other doctrines of the church) because of its incompatibility with their cardinal and shocking error respecting the impossibility of fulfilling the whole law, (itself connected with their theory of Justification) and, withal, vindicates so entirely the Catholic view of works of supererogation; happening, moreover, to be rather more manageable in point of length than usual, that we are induced to give it entire.

"*The doctrine of Purgatory in its connection with the Catholic doctrine of Justification.*—The doctrine of the possibility of the fulfilment of the law, must now be treated more fully and minutely. The conflicting doctrines are of such importance, as to deserve a more precise statement of the arguments on either side. Calvin says: 'Never hath a man, not even one regenerated in the faith in Christ, wrought a morally good work,—a work which, if it were strictly judged, would not be damnable.' Admitting even this impossibility to be possible, yet the author of such an action would still appear impure and polluted, by reason of his other sins. It is not the outward show of works, which perhaps in their external character may satisfy the moral law, but it is the purity of the will, which is regarded by God. Now, if we but raise our eyes to the judgment-seat of the Almighty, who will venture to stand before it? It is, therefore, evident, that the doctrine of an internal justification, involving the necessity of the fulfilment of the law, is reprehensible, because it must precipitate troubled consciences into despair.*

"In reply to this, the Catholic observes: Either it is possible for man, strengthened and exalted by the divine aid, to observe the moral law, in its spirit, its true inward essence, or it is impossible to do so. If the former be the case, then, undoubtedly, such observance cannot be too strongly urged; and every one may find a proof for its possibility in the fact, that, on every transgression of the law, he accuses himself as a sinner: for every accusation of such a kind involves the supposition that its fulfilment is possible, and even, with assistance from above, not difficult. But if the latter be the case, then the cause must be sought for only in God, and in such a way, that either the Almighty hath not framed human nature for the attainment of that moral standard which he proposes to it, or he doth not impart those higher powers, which are necessary to the pure and not merely outward, but internal, compliance with his laws. In both cases, the cause of the non-fulfilment lies in the divine will; that is to say, God is represented as not willing that his will should be complied with, which is self-contradictory. But in any case, there could be no conceivable guilt in respect to this non-obedience to the law, and, accordingly, there could be, notwithstanding the non-observance of the divine precepts, no obstacle to the attainment of eternal felicity.*

"If it be urged, that reference is had exclusively to man's fallen nature, which is in a state of incapacity for the fulfilment of the law, we may reply, that God in Christ Jesus hath raised us from this fall; and it was justly observed by the council of Trent, that, in virtue of the power of Christ's spirit, no precept was impracticable to man. For to the heritage of corruption, a heritage of spiritual power in Christ hath been opposed, and the latter can in every way be victorious over the former. Or do we believe the moral law to have been framed merely for the nature of Adam, for his brief abode in paradise, and not for the thousands of years that humanity was to endure?†

* "Calvin Instit. lib. iii, c. 14, § 11, fol. 279. 'Duobus his fortiter insistendum, nullum unquam extitisse pii hominis opus, quod, si severo Dei judicio examinaretur, non esset damnabile. Ad hæc, si tale aliquod detur, quod homini possibile non est, peccatis tamen, quibus laborare autorem ipsum certum est, vitiatum ac inquinatum, gratiam perdere; atque hic est præcipuus disputationis cardo.' c. 14, § 1, fol. 270: 'Huc, huc referenda mens est, si volumus de vera justitia inquirere: quomodo cœlesti judici respondeamus, cum nos ad rationem vocaverit.' § 4; 'Illicnihil proderunt externæ bonorum operum pompæ . . . . Sola postulabitur voluntatis sinceritas.' Cf. Chemn. Exam. Conc. Trid. part I, p. 294.

* "It many times really occurred to Luther, as if his doctrine led to the conclusion, that the eternal order of things prevented our observance of the law. So he says (*Table-talk*, p. 162, b. Jena, 1603),—'God hath indeed known that we would not, *and could not*, do every thing; *therefore* hath he granted to us *remissionem peccatorum*.' Indeed!

† "Concil. Trid. Sess. vi. c. xi. '*De observatione mandatorum, deque illius necessitate et possibilitate.* Nemo autem, quantumvis justificatus, liberum se esse ab observatione mandatorum putare debet: nemo te-

"In modern times, some men have endea-
ored to come to the aid of the old orthodox
utheran doctrine, by assuring us that the
oral law proposes to men an ideal standard,
hich, like every thing ideal, necessarily re-
ains unattained. If such really be the case
ith the moral law, then he who comes not up
it, can as little incur responsibility, as an
pic poet for not equalling Homer's Iliad.
Iore intellectual, at least, is the theory, that
e higher a man stands on the scale of mo-
ility, the more exalted are the claims which the
oral law exacts of him; so that they increase,
s it were, to infinity with the internal growth
f man, and leave him ever behind them.
When we contemplate the lives of the saints,
e contrary phenomenon will arise to view.
he consciousness of being in the possession
f an all-sufficing, infinite power, ever dis-
oses the tenderer and nobler relations of man
God and to his fellow-creatures; so that the
an sanctified in Christ, and filled with his
pirit, ever feels himself superior to the law.
is the nature of heaven-born love,—which
ands so far, so infinitely far, above the claims
f the mere law, never to be content with its
wn doings, and ever to be more ingenious in
s devices; so that Christians of this stamp not
nfrequently appear to men of a lower grade
f perfection, as enthusiasts, men of heated
ancy and distempered mind. It is only in this
ay that remarkable doctrine can be satisfac-
orily explained, which certainly, like every
ther that hath for centuries existed in the world,
nd seriously engaged the human mind, is
are to rest on some deep foundation,—the
octrine, namely, that there can be works
hich are more than sufficient (*opera supererogationis,*)—a doctrine, the tenderness and deli-
acy whereof eluded, indeed, the perception
f the reformers; for they could not even once
ise above the idea, that man could ever be-
ome free from immodesty, unjust wrath,
varice, &c. The doctrine in question, indeed,
on which the council of Trent does not enter
nto detail,) in proportion as the principle,
hereon it is based, is more exalted, is on that
ccount the more open to gross misrepresenta-
on; especially if, as the reformers were im-
rudent enough to do, we look to mere out-
ard, arbitrary actions. Quite untenable is

eraria illa et a patribus sub anathemate prohibita voce
ti, Dei præcepta homini justificato ad observandum
sse impossibilia. Nam Deus impossibilia non jubet,
ed jubendo monet et facere quod possis, et petere quod
on possis, et adjuvat, ut possis. Cujus mandata gravia
on sunt, cujus jugum suave est et onus leve. Qui enim
nt filii Dei, Christum diligunt; qui autem diligunt
am, ut ipsemet testatur, servant sermones ejus. Quod
tique cum divino auxilio præstare possunt,' etc.
lence Innocent X, in his constitution against the five
ropositions of Jansenius, has rightly condemned the
llowing proposition (Hard. Concil. tom. xi, p. 143,
. 1:) 'Aliqua Dei præcepta justis volentibus et conan-
bus, secundum præsentes quas habent vires, sunt im-
ossibilia: deest quoque illis gratia, qua possibilia
ant.'"

the appeal to experience, that no one can boast of having himself fulfilled the law; or the assertion, that the question is not as to the possibility, but the reality, of such a fulfilment. In the first place, no argument can be deduced from reality, because we are not even capable of looking into it; and we must not and can not judge the hearts of men. We are not even capable of judging ourselves: and therefore St. Paul saith, '*he is conscious to himself of nothing*, but he leaveth judgment to the Lord.'* Accordingly, the desire to determine the limits of our power in Christ by the reality of every-day life, would lead to the worst conceivable system of ethics. Once regulate the practicable by the measure of ordinary experience, and you will once see the low reality sink down to a grade still lower. Lastly, this view alleges no deeper reason for what it calls reality, and we learn not why this hath been so, and not otherwise; so that we must either recur to the first or the second mode of defending the orthodox Protestant view, or seek out a new one.

"Calvin commands us to raise our eyes to the judgment-seat of God. In truth, nothing is more fit to avert the sinner from himself, and to turn him to Christ, than calling to mind the general judgment,—not merely that which the history of the world pronounces, but that which the all-wise, holy, and righteous God doth hold.† Wo to him who hath not turned to Christ; but wo likewise to him whom the blood of Christ hath not really cleansed, whom the living communion with the God-man himself hath not rendered godly. Can our adversaries even imagine, that the elect are still stained with sin before the judgment-seat of God, and that Christ covers them over, and under this covering conducts them into heaven? It is the most consummate contradiction to talk of entering into heaven, while stained with sin, be it covered or uncovered. Hence the question recurs: how shall man be finally delivered from sin, and how shall holiness in him be restored to thorough life? Or, in case we leave this earthly world, still bearing about us some stains of sin, how shall we be purified from them? Shall it be by the mechanical deliverance from the body, whereof the Protestant formularies speak so much? But it is not easy to discover how, when *the body* is laid aside, sin is therefore purged out from *the sinful spirit.* It is only one who rejects the

* "Concil. Trident. Sess. vi. 'Quia in multis offendimus omnes, unusquisque sicut misericordiam et bonitatem, ita et severitatem et judicium ante oculos habere debet, neque se ipsum aliquis, etiamsi nihil sibi conscius fuerit, judicare: quoniam omnis hominum vita non humano judicio examinanda et judicanda est, sed Dei: qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo, qui, ut scriptum est, reddet unicuique secundum opera.'"

† "Dr. Moehler here alludes to a celebrated saying of the German poet, 'that the history of the world is the judgment of the world.'—*Trans.*"

principle of moral freedom in sin, or who hath been led astray by Gnostic or Manichean errors, that could look with favor upon a doctrine of this kind. Or are we to imagine it to be some potent word of the Divinity, or some violent mechanical process, whereby purification ensues? Some sudden, magical change the Protestant doctrine unconsciously presupposes; and this phenomenon is not astonishing, since it teaches, that by original sin the mind had been deprived of a certain portion, and that in regeneration man is completely passive. But the Catholic, who cannot regard man other than as a free, independent agent, must also recognize this free agency in his final purification, and repudiate such a sort of mechanical process, as incompatible with the whole moral government of the world. If God were to employ an economy of this nature, then Christ came in vain. Therefore is our church forced to maintain such a doctrine of justification in Christ, and of a moral conduct in this life regulated by it, that Christ will, at the day of judgment, have fulfilled the claims of the law outwardly *for* us, but on that account inwardly *in* us. The solace, accordingly, is to be found in the power of Christ, which effaces as well as forgives sin,—yet in a two-fold way. Among some, it consummates purification in this life: among others, it perfects it only in the life to come. The latter are they, who by faith, love, and a sincere penitential feeling, have knit the bond of communion with Christ, but only in a partial degree, and at the moment they quitted the regions of the living, were not entirely pervaded by his spirit: to them will be communicated this saving power, that at the day of judgment they also may be found pure in Christ. Thus the doctrine of a place of purification is closely connected with the Catholic theory of justification, which, without the former, would doubtless be, to many, a disconsolate tenet. But this inward justification none can be dispensed from; the fulfilment of the law, painful as it undoubtedly is, can be remitted to none. On each one must that holy law be inwardly and outwardly stamped. The Protestants, on the other hand, who, with their wonted arrogance, have rejected the dogma of purgatory, so well founded as it is in tradition, saw themselves thereby compelled, in order to afford solace to man, to speak of an impossibility of fulfilling the law—a thought which is confuted in every page of Scripture, and involves the Almighty in contradiction with himself. They saw themselves compelled to put forth a theory of justifying faith, which cannot even be clearly perceived. Lastly, they saw themselves compelled to adopt, tacitly at least, the idea of a mechanical course of operations practised on man after death—new authoritative decrees of the Deity; and left unexplained how a deep-rooted sinfulness, even when forgiven, could be at last totally eradicated from the spirit. Thus do both communions offer a solace to man, but in ways totally opposite the one in harmony with Holy Writ, whic everywhere presupposes the possibility of th observance of the law; the other in most strik ing contradiction to it: one in maintaining th whole rigor of the ethical code; the other by grievous violation of it: one in accordanc with the free and gradual development of th human mind, which only with a holy earnes ness, and by great exertions, can bring fort and cultivate to maturity the divine seed onc received; the other without regard to the eter nal laws of the human spirit, and by a ver guilty encouragement to moral levity." (p. 249 *et seq.*)

This exhausts the subject; and, thoug Moehler recurs to it in another place, he add nothing to what is here said.

The exposition and defence of the Catholi view of the church are most able, rising i parts to a dignified and nervous eloquence, no unusual in the pages of the *Symbolism.*

With a wonderful depth of reflection an knowledge of man's nature and his wants, h demonstrates irresistibly the necessity of visible church, and the impossibility of suc a thing as an invisible church; a phantom t which Protestants cling so obstinately, thoug whenever they come to close quarters with it it eludes their grasp. With a like overpower ing fulness of proof, he establishes most clearl all the great points of her unity, infallibility catholicity, apostolic character, her authorit as expounder of Holy Writ, and the valu and necessity of tradition.

A portion of this convincing argument we present, necessarily much abridged.

"By the church on earth, Catholics under stand the visible community of believers founded by Christ, in which, by means of an enduring apostleship, established by him, an appointed to conduct all nations, in the course of ages, back to God, the works wrought by him during his earthly life, for the redemption and sanctification of mankind, are, under the guidance of his spirit, continued to the end of the world.

"Thus, to *a visible society of men,* is this great, important, and mysterious work entrusted. The ultimate reason of the visibility of the church is to be found in the *incarnation* of the Divine Word. Had that Word descended into the hearts of men, without taking the form of a servant, and accordingly without appearing in a corporeal shape, then only an internal, invisible church would have been established. But since the Word became *flesh,* it expressed itself in an outward, perceptible, and human manner; it spoke as man to man, and suffered and worked after the fashion of

nen, in order to win them to the kingdom of God; so that the means selected for the attainment of this object, fully corresponded to the general method of instruction and education determined by the nature and the wants of man. This decided the nature of those means, whereby the Son of God, even after he had withdrawn himself from the eyes of the world, wished still to work in the world, and for the world. The Deity having manifested its action in Christ according to an *ordinary human fashion*, the form also in which his work was to be continued, was thereby traced out. The preaching of his doctrine needed now a *visible, human* medium, and must be entrusted to visible envoys, teaching and instructing after the wonted method; men must speak to men, and hold intercourse with them, in order to convey to them the word of God. And as in the world nothing can attain to greatness but in society; so Christ established a community; and his divine word, his living will, and the love emanating from him, exerted an internal, binding power upon his followers; so that an inclination implanted by him in the hearts of believers, corresponded to his outward institution. And thus a living, well-connected, visible association of the faithful sprang up, whereof it might be said,—there they are, there is his church, his institution, wherein he continueth to live, his spirit continueth to work, and the word uttered by him eternally resounds. Thus, the visible church, from the point of view here taken, is the Son of God himself, everlastingly manifesting himself among men in a human form, perpetually renovated, and eternally young — the permanent incarnation of the same, as in Holy Writ, even the faithful are called 'the body of Christ.' Hence it is evident that the church, though composed of men, is yet not purely human. Nay, as in Christ, the divinity and the humanity are to be clearly distinguished, though both are bound in unity; so is he in undivided entireness perpetuated in the church. The church, his permanent manifestation, is at once divine and human—she is the union of both. He it is who, concealed under earthly and human forms, works in the church: and this is wherefore she has a divine and a human part in an undivided mode, so that the divine cannot be separated from the human, nor the human from the divine. Hence these two parts change their predicates. If the divine—the living Christ and his spirit—constitute undoubtedly that which is infallible, and eternally inerrable in the church; so also the human is infallible and inerrable in the same way, because the divine without the human has no existence for us: yet the human is not inerrable in itself, but only as the organ, and as the manifestation of the divine. Hence, we are enabled to conceive *how* so great, important and mysterious a charge *could* have been entrusted to men. . .

"When the time appointed by Christ for the sending down of the Spirit was come, he communicated himself to the apostles and the other disciples, when gathered together in one place, and all of 'one accord' (ομοθυμαδον,) they were longing for his coming. It was not while one here, the other there, abode in some hidden place: nay, they were expressly commanded (Acts i, 4) to wait for him, while assembled in Jerusalem. At last the Holy Spirit that had been promised *appeared:* he took an outward shape—the form of fiery tongues—an image of his power that cleansed hearts from all wickedness, and thereby united them in love. He wished not to come inwardly, as if he designed to uphold an invisible community; but in the same way as the Word was become *flesh*, so he came in a manner obvious to the senses, and amid violent sensible commotions, like to 'a rushing mighty wind.' If individuals were filled with power from above in such a way, that, only in as far as they constituted an *unity*, could they become participators of the same; and if the hallowing of the Spirit took place under sensible forms; so, according to the ordinance of the Lord for all times, the union of the interior man with Christ could take effect only under outward conditions, and in communion with his disciples. *Under outward conditions:* for independently of outward instruction, what are the sacraments but visible signs and testimonies of the invisible gifts connected with them? *In communion:* for no one by the act of baptism sanctifies himself; each one is, on the contrary, referred to those who already belong to the community. Nor is any one but momentarily introduced into fellowship with the members of the church—to remain only until, as one might imagine, the holy action should be consummated; for the fellowship is formed in order to be permanent, and the communion begun, in order to be continued to the end of life. Baptism is the *introduction* into the church—the reception into the community of the faithful, and involves the duty, as well as the right of sharing for ever in her joys and her sorrows. Moreover, the administration of the sacraments, as well as the preaching of the word, was intrusted by the Lord to the apostolic college, and to those commissioned by it; so that all believers, by means of this apostolic college, are linked to the community, and in a living manner connected with it. The fellowship with Christ is accordingly the fellowship with his community—the internal union with him a communion with his church. Both are inseparable, and Christ is in the church, and the church in him. (Eph. v, 29—33.)

"On this account, the church, in the Catholic point of view, can as little fail in the pure preservation of the word, as in any other part of her task:—she is infallible. As the individual worshipper of Christ is incorporated into the church by indissoluble bonds, and is by the same conducted unto the Saviour, and abideth in him only in so far as he abideth in the church, his faith and his conduct are de

termined by the latter. He must bestow his whole confidence upon her; and she must therefore merit the same. Giving himself up to her guidance, he ought in consequence to be secured against delusion: she *must* be inerrable. To no individual, considered as such, doth infallibility belong; for the Catholic, as is clear from the preceding observations, regards the individual only as a member of the whole; as living and breathing in the church. When his feelings, thoughts, and will, are conformable to her spirit, then only can the individual attain to inerrability. Were the church to conceive the relation of the individual to the whole in an opposite sense, and consider him as personally infallible, then she would destroy the very notion of community; for communion can only be conceived as necessary, when the true faith and pure and solid Christian life cannot be conceived in individualization.

"Hence, it is with the profoundest love, reverence, and devotion, that the Catholic embraces the church. The very thought of resisting her, of setting himself up in opposition to her will, is one against which his inmost feelings revolt, to which his whole nature is abhorrent: and to bring about a schism—to destroy unity—is a crime, before whose heinousness his bosom trembles, and from which his soul recoils. . . . .

"It is not merely the imagination and the feelings of the Catholic which are contented by his idea of the church, but his reason also is thereby satisfied—and, indeed, because the idea which he has conceived of the church, alone corresponds to the notion of the Christian church, and to the end of revelation. It corresponds in the first place, to the notion of the Christian church, as is clear from what follows. Truth we cannot conceive other than as one, and the same holds good of Christian truth.

"But secondly, the end of revelation requires a church, as the Catholic conceives it; that is, a church one, and necessarily visible. The manifestation of the eternal Word in the flesh, had the acknowledged end to enable man (who by his own resources was capable neither of obtaining, with full assurance, a true knowledge of God and of his own nature, nor of mastering that knowledge even with the aid of old surviving traditions), to enable man, we say, to penetrate with undoubting certainty into religious truths. For those truths, as we stated above, will then only give a vigorous and lasting impulse to the will in an upward direction, when they have first taken strong hold of the reason, whence they can exert their effects. The words of Archimedes, δός μοι που στῶ, are here applicable, and in an especial degree. The divine truth, in one word, must be embodied in Christ Jesus, and thereby be bodied forth in an outward and living phenomenon, and accordingly become a deciding authority, in order to seize deeply on the whole man, and to put an end to pagan skepticism—that sinful uncertainty of the mind, which stands on as low a grade as ignorance.*

"But this object of the divine revelation in Christ Jesus, would, according to the conviction of Catholics, either have wholly failed, or in any case have been very imperfectly attained, if this bodying forth of the divine truth had been only momentary, and the personal manifestation of the Word had not had sufficient force to give to its sounds the highest degree of intensive movement, and to impart to them the utmost efficacy, or in other words, to breathe into them the breath of life, and call into existence a society, which, in its turn, should be the living exposition of the truth, and remain unto all times a derivative, but adequate authority; that is, should represent Christ himself.

"This sense Catholics give to the words of the Lord, 'As the Father hath sent me, so I send you;' 'whoso heareth me, heareth you;' 'I shall remain with you all days, even to the consummation of the world;' 'I will send the Spirit of truth, who will lead you into all truth.' Man is so much a creature of sense, that the interior world—the world of ideas—must be presented to him in the form of an image, to enable him to obtain a consciousness, or to gain a true and clear apprehension of it, and to hold by it firmly as the truth; and, indeed, the image must be *permanent*, that, being present to every individual through the whole course of human history, it may constantly renew the prototype. Hence, the authority of the church is necessary, if Christ is to be a true, determining authority for us. Christ wrought miracles; nay, his whole life was a miracle, not merely to establish the credibility of *his words*, but also *immediately to represent and symbolize* the most exalted truths; to wit, God's omnipotence, wisdom, love, and justice, the immortality of man, and his worth in the eyes of God. If we adopt the idea of an invisible church, then neither the *incarnation* of the Son of God, nor his *miracles*, nor in general any outward, positive revelation can be conceived; because they compromise *authoritative proofs, outward visible manifestations* of eternal ideas; and, accordingly, they are by force of an internal necessity there gradually rejected, where it is assumed, that Christ has founded a mere invisible church, since the members of such a church need only invisible internal proofs to obtain certitude. *On the other hand, the authority of the church is the medium of all, which in the Christian religion resteth on authority, and is authority, that is to say, the Christian religion itself; so that Christ himself is only in*

* How beautiful are those words in the Preface for the Christmas mass,—"Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. *Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur,*" &c. &c.

far an authority, as the church is an authority. Ve can never arrive at an external authority, e Christ, by *purely spiritual* means. The empt would involve a contradiction, which ıld only be disposed of in one of two ways; her we must renounce the idea, that in Christ od manifested himself in history, to the end, ıt the conduct of mankind might be permantly determined by him, or we must learn e fact through a living, definite, and vouchg fact. Thus authority must have authority its medium. As Christ wished to be the equate authority for all ages, he created, by tue of his power, something homogeneous it, and consequently something *attesting and presenting* the same, eternally destined to ıng his authority before all generations of en. He established a credible institution, in der to render the true faith in himself perpeally possible. Immediately founded by him, existence is the *de facto* proof of what he ally was; and in the same way as in his life made, if I may so speak, the higher truths cessible to the senses, so doth his church; t she hath sprung immediately out of the vid intuition of these symbolized truths. ıus, as Christ, in his life, represented under visible typical form the higher order of the orld, so the church doth in like manner; ıce what he designed in his representation, th through the church and in the church en *realized*. If the church be not the authoy representing Christ, then all again relapses to darkness, uncertainty, doubt, distraction, unbelief, and superstition: *revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question, and finally denied.*" (p. 332, *et seq.*)

We have been compelled to omit a considerable portion of this magnificent portraiture of the Christian church, which shows that the Catholic idea is not only agreeable to reason, but satisfies our feelings and imagination, and concurs most powerfully in the civilization and amelioration of the human race.

The chapter on "The Hierarchy," though brief and rather explanatory than argumentative, is marked by profound and just thought; and, in these days particularly, is worth reading, were it only to show how differently a man, who understands his subject and is not afraid of the whole truth, from the premises to the remotest deductions, and *vice versa*, handles it, from him who is continually beating about, unable or unwilling to come at once to the point.

But, within the limits of a review, it is impossible to go on in this way, analyzing, however rapidly and imperfectly, each separate section; and our failing space admonishes us to reserve our concluding remarks for a future article.

EMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY E. U. CAMPBELL.

Continued from page 101.

NOTWITHSTANDING the difficulties and persecutions against which Catholics had contend in Maryland, before the revolutionary ar, they were more numerous, and their region more flourishing in that province than ı any other portion of the thirteen colonies. ndeed, Pennsylvania was the only colony beides Maryland, in which the Catholic worship as practised. Missions among the Indians ı Maine, had been established as early as 642, and on the lower Mississippi in 1729; but the former were limited to the vicinity of the Kennebec river, and not allowed to advance towards the European settlers of New England: and the latter seem to have been confined to the French and Spanish settlements. These missions will be referred to hereafter. In Canada, the British government tolerated the Catholic religion with a liberality which formed a striking contrast to their policy in the other British colonies, where the penal laws of the mother country were en-

forced with a vigilance that caused the exclusion of Catholic settlers.* As late as 1741, a priest was hanged in the city of New York, under the English laws. In many of the colonies, additional laws were enacted to prevent Catholics from exercising their religion, and to punish any priest who should voluntarily enter the colony. Even Rhode Island, whose founder surpassed his puritan compeers so far, in the exercise of liberality, as to make their bigotry and intolerance appear more hideous by the brilliancy of his own career in maintaining the "sanctity of conscience," excluded Catholics from the colony.

Happily for the Catholics of Maryland, their first missionaries had acquired several valuable tracts of land, under the "conditions of plantation," which entitled every settler who brought five able bodied men into the province at his own expense, to two thousand acres of land, at a small quit rent. These possessions were increased by a few donations of land during the first years of the settlement, from the Indians, for building churches and supporting priests in the Indian nations. These tracts of land becoming afterwards productive plantations and farms, and improving in value with the growth of the colony, furnished homes and places of refuge for some of the clergy, and the chief means of support for all who were engaged on the mission. They also enabled them to profit by that exception to the general inhibition of Catholic worship, which permitted its exercise in the houses or on the lands of the proprietors.† Upon each of these farms a small church was built, or a room i the dwelling set apart for a chapel, to whic the Catholics from many miles around r paired on Sundays and festivals. But as th number of these chapels was insufficient fo the wants of the community scattered over great extent of country, the priests visited di tant stations, where some member furnishe a room in his house for the celebration of d vine service; or, as was the case at Dough regan Manor, the residence of the late Charle Carroll of Carrolton, built a chapel connecte with the family mansion, by placing it unde a continuous roof. Baltimore was one of thes stations, until after the revolutionary war, an was visited once a month by a priest, wh came from the Jesuits' establishment at Whit Marsh, Prince George's county, and stoppe at Carroll's Manor, in his route. In his visit to Baltimore, the priest brought with him th sacerdotal vestments and all that was neces sary for the celebration of mass. Previous t the erection of St. Peter's church, in Baltimore in 1770, and for some time afterwards, th Catholics of the town assembled for worship when the priest arrived, in a waste and unfi nished building that stood near the presen site of the battle monument, and sometimes i a house in South Charles street, in that par of the city then familiarly called French town on account of the residence there of a numbe of the French who had been forcibly expelle from Nova Scotia, in 1756, by the British On these occasions, a temporary altar, of the rudest materials, was constructed, and the Catholics of the town, to the number of thirty or forty, many of them of the humblest classes, formed the entire congregation.

When the Reverend John Carroll returned to America in 1774, it is believed there was not a public Catholic church in Maryland. St. Peter's, in Baltimore, having been closed before its completion, remained so, in an unfinished state for several years. And hence, although the restrictions upon the exercise of their religion were removed in 1776, the Catholics were without the necessary conveniences for the public exercise of worship which Christians of other denominations enjoyed; and were now compelled to commence the building of churches for themselves.

The number of Catholic clergymen in Maryland in 1774, was nineteen, who were all

* "Until the breaking out of the American war, the English Catholics knew not what it was to experience toleration from the government. On the 23d of August 1767, Mr. Malony received sentence at Croydon, of imprisonment for life, for the mere exercise of his priestly functions. Several chapels were suppressed the same year. By the express commands of King George the Third, July 1767, the archbishops of Canterbury and York, and their respective suffragans were to procure complete lists of all papists, or reputed papists, distinguishing sex, age, occupation, and length of residence. Reverend James Webb was tried in the court of King's Bench, for his priestly office, 25th of June, 1768, and Bishop James Talbot, the year after, before Lord Mansfield."—*Oliver's Collections*, p. 80.

† "An Act for suspending the prosecution of any priests of the communion of the church of Rome, incurring the penalties of an Act of Assembly, entitled, An Act for preventing the growth of Popery, by exercising his function *in a private family*, of the Roman communion, *but in no other case whatsoever*." Laws of Maryland, 1704. Chap. 95. An Act of 1707, chap. 6th, suspended prosecutions in *such excepted cases*, during the queen's pleasure.

esuits. Their names and places of residence ere as follow:

Rev. George Hunter, an Englishman, vicar eneral of the vicar apostolic (bishop) of Lon-on, was superior of the clergy in Maryland nd Pennsylvania. He resided near Port To-acco, in Charles county, upon a beautiful nd productive estate, still known as St. Tho-aas's Manor. With him resided the Rev. ohn Bolton, also a native of England; Rev. ewis Roels, a Belgian, and Revds. Charles ewall, Benedict Neale, and Sylvester Boar-aan, all natives of Maryland. At Newtown, a Charles county, were Rev. James Walton, n Englishman, and Revds. Augustine Jen-ins, Ignatius Matthews, and John Boarman, atives of Maryland. Revds. John Lucas and oseph Doyne, occupied the ancient establish-ent of St. Inigoe's Manor on the St. Mary's iver, near the spot chosen by the first settlers f Maryland, for the city of St. Mary's. In 'rince George's county, the Rev. John Ash-on was stationed upon the Jesuits' farm called Vhite Marsh, Rev. Bernard Diderick, at Boone's chapel, Rev. John Boone and Thos. Digges, natives of Maryland; the latter, who as then advanced in years and infirm, re-ided with an aged sister on their family estate, Melwood. Rev. Joseph Mosely, at Deer reek, in Harford county; Rev. James Fram-ach, at Frederick town, and Rev. Peter Mor-is resided on Bohemia Manor, in Cecil county, n the eastern side of the Chesapeake Bay. In 'ennsylvania, there were then three priests, iz. Rev. Ferdinand Farmer, at Philadelphia, Rev. Matthias Manners, at Goshenhoppen, bout forty-five miles distant; and Rev. James 'ellentz, resided near the stream called Con-wago, in Adam's county.

The Rev. Mr. Carroll took up his residence pon a farm belonging to his family, on Rock reek, near the Potomac river (now Montgo-nery, but then Frederic county), distant about en miles from the city of Washington. Here, room in the family mansion, and afterwards small framed church, witnessed the piety nd zeal of our future primate. The desire to olace the declining years of his excellent and ged mother, induced him to choose this re-red place for his residence. He found ample eld for the exercise of his ministry among the umerous Catholics of the neighborhood, vhere he was the only priest. The assiduous discharge of his sacred functions, was signalized by the piety and exemplary conduct of a well instructed congregation; and, although the care of his extensive mission sometimes required him to ride thirty miles to visit the sick, he soon increased his labors, by paying monthly visits to a small congregation in Stafford county, Virginia, at a distance of fifty or sixty miles from his residence.

In Stafford, at Aquia creek, dwelt his two eldest sisters, who were married to Catholic gentlemen, whose ancestors, from the earliest settlement of that county, having professed their faith and practised their religion in the midst of perils, attracted other Catholics to their neighborhood; which, being occasionally visited by a priest from Maryland, the holy sacrifice of mass was offered, and the sacraments administered in the house of one of the Brent family, at Aquia creek. This was probably the first Catholic congregation organized in Virginia. It was near the spot where Father Altham had first announced the gospel to the Indians, in 1634.* In Virginia, the penal laws against Catholics had prevented the progress of their religion; and, when the Rev. Mr. Hunter and other priests from the lower counties of Maryland, crossed the Potomac, to exercise the duties of their ministry, they went in disguise, to conceal their clerical character; and among the mountains of Virginia, in the vicinity of, and beyond Harper's Ferry, where the scattered Catholics of Virginia were occasionally visited from Frederick town, by F. Frambach, the good priest was obliged to disguise himself. In these excursions he was often in great danger; and, after several narrow escapes, used to sleep in the stable beside his horse, to guard himself against sudden surprise. Once, it is said, his life was saved by the fleetness of his horse, which carried him safely over the Potomac, though he was fired at before he reached the Maryland side of that river. This zealous missionary was the nearest priest to Rev. Mr. Carroll, in the country to the north of Rock creek.

Mr. Carroll had been zealously occupied in the duties of a zealous missionary priest about a year and a half, when an appeal to his patriotism, by that congress which afterwards declared our independence, caused him to

* *Vide supra*, p. 36.

leave the field of his pious labors, for some months, and take a part in the great drama of the American revolution, in which he was able to display the purest love of country, while performing the office of a minister of peace.

His services at what may be regarded as the crisis of the revolution, can only be properly understood by a view of the actual condition of the country, and the views and sentiments of the people, during the few months of 1776, which preceded the declaration of independence.

The hopes of America had been cheered in the latter part of 1775, by the gallant, though unauthorized capture of the British fortresses at Ticonderoga and Crown Point, and by the success which had attended the American volunteers in their progress to Montreal. St. Johns, Chambly, and Montreal had yielded to a handful of undisciplined men; and Quebec was summoned to surrender by the chivalric Montgomery. The fall of that gallant general on the last day of the year 1775, and the defeat of his army, though causing disappointment and general grief, did not extinguish hope or repress the spirit of enterprise. The advantages gained in Canada in the preceding autumn, had so animated the army and the people, that additional forces were raised for the Canada campaign, and with a promptitude that indicated a general enthusiasm. Some Canadians having joined Arnold in Montreal, strong hopes were entertained of uniting that people with the patriots of the other colonies in the assertion and maintenance of their rights, as members of the British empire. Colonel Hazen, while in command of Montreal, wrote to General Schuyler, on 1st April, 1776: "You are not unacquainted with the friendly disposition of the Canadians, when General Montgomery first penetrated into the country; the ready assistance which they gave on all occasions, by men, carriages or provisions, was most remarkable. Even when he was before Quebec, many parishes offered their services in the reduction of that fortress, which were at that time thought unnecessary. But his most unfortunate fate, added to other incidents, has caused such a change in their disposition, that we no longer look upon them as friends, but, on the contrary, waiting to join our enemies."*

* Sparks' Washington, vol. iii, p. 361.

The importance of protecting the colonie against an invasion from Canada on the north western frontier, made the friendship or neutra lity of its inhabitants an object of the greate importance, and congress took measures earl in the year 1776, for its accomplishment. Ca culating upon favorable dispositions in the na tive Canadians, they provided for the establish ment of a printing press in Montreal, and ser a person thither to conduct it, to explain th objects of the congress, and "to make frequen publication of such pieces as may be of servic to the cause of the United Colonies."* A the same time, they resolved to send commi sioners, with extensive powers, to assure th Canadians of equality in civil rights and pol tical power; and to guaranty perfect libert and protection in matters of religion. It ha become necessary to give assurances to th Canadians in regard to religious liberty, fro the injudicious and extraordinary proceeding in some of the colonies, in reference to an a of parliament, granting freedom of religion t the Catholics in Canada, and generally desig nated as the "Quebec Act." The provinci congress which assembled in Boston, in 177 had declared that "the late act establishing th Catholic religion in Canada, is dangerous i an extreme degree to the Protestant religio and to the civil rights and liberties of Ame rica." Similar sentiments had been expresse in other colonies, and even in Maryland, th "Quebec Act" had been made a subject c complaint against the British ministry. Co gress had been informed that the Catholi clergy in Canada were unanimous in the opposition to resistance, and firm in their loy alty to the royal government;† and they ap pointed Dr. Franklin and Samuel Chase fro their body, and Charles Carroll of Carrolto the commissioners to go to Canada. In th resolution appointing them, congress requeste Mr. Carroll to prevail upon the Rev. John Ca roll to accompany the committee.

Mr. Sparks observes, "He was not officiall one of the commissioners, but was requeste to accompany them, it being supposed tha from his religious sentiments, character, an knowledge of the French language, his pre sence and counsels might be useful in promo ing the objects of the mission with the Cana

* Journal of Congress, 20th March, 1776.
† Sparks' Washington, vol. iii, p. 363.

ians."* Charles Carroll of Carrolton was not ntil after his return from Canada a member f congress, but he was then a member of the council of safety," and of the "committee f correspondence" of Maryland; and being ı Philadelphia at the time, watching with eep interest the proceedings of congress, was ell known to its members, not only as one f the most ardent patriots, but also as an exeedingly well informed, wise and sagacious entleman. His intercourse with the members nabled him to understand their sentiments ılly, and being a Catholic, he was well quafied to give assurances to the Catholics of anada of the liberal views and intentions of ongress, on the subject of religious liberty. ut as the clergy in that country were both umerous and influential, it was considered f the first importance to make a favorable npression on them. Besides the bishop of uebec—the only Catholic bishop in British merica—there were in 1774, one hundred nd twenty-six priests, serving on the missions ı Canada, and there were also several religious ouses and communities. These various initutions, and all the organization of the Caıolic church in that country, had been founded nd matured while Canada belonged to France, nd having but recently come under the conol of Great Britain, the notions of the clergy bout the powers of government, and the obliations of the people, were founded upon their xperience of the paternal government which rance had exercised over her colonies, rather ıan upon any just conception of the recipro-al rights and obligations of the sovereign and ıe subject, under the British constitution. Jsing the French language, and taking no oncern in public affairs beyond their own rovince, they were almost necessarily ignoınt of the principles involved in the contest, nd of the merits of the dispute between Great ritain and her other American colonies. It vas believed that explanations on these subects, addressed by a Catholic clergyman to ıe clergy of Canada, would have great weight; nd there was no one in the united colonies who the most unblemished character, for virtue nd piety, united higher qualifications in learnıg, prudence and patriotism, than the Rev. ohn Carroll. It was extremely desirable that ıe conduct of the struggling patriots should be accurately known and understood by their northern neighbors, although that knowledge should only produce a passive or neutral policy, on their part. Such policy, if it did not absolutely prevent an invasion of our north-western frontier, would at least render it less effective, and probably diminish the horrors of war.

"To the request of congress," says Mr. Brent, "Mr. Carroll acceded, with the view, so far as he was to have an agency, to induce the inhabitants of that country who professed the same religion with himself, to remain neutral, and to refrain from taking up arms on the side of Great Britain: further than this, he deemed it incompatible with his character as a minister of religion to interfere."*

The resolutions appointing the commissioners were passed the 15th of February, and their instructions and commission completed the 20th of March, 1776, about four months before the declaration of independence. Strange as it may appear at the present day, many members of congress, representing the real sentiments of large portions of the people at that time, continued to cherish hopes of an accommodation with the British government,† and although battles had been fought, fortifications taken, and Washington was then in command of an army, reconciliation with the parent state was not only earnestly desired, but actually hoped for.‡ The representatives from Mary-

* Franklin's Works, vol. viii, p. 178.

* Biographical Sketch, p. 40.

† The commencement of hostilities on the 19th April, 1775, exhibited the parent state in an odious point of view, and abated the original dread of separating from it. But, nevertheless, at that time, and for a twelvemonth after, a majority of the colonists wished for no more than to be re-established as subjects, in their ancient rights.—*Ramsay*, vol. ii, p. 158.

‡ Colonel Reed, the Adjutant General, thus wrote to General Washington, on the 3d of March, 1776:—"Notwithstanding the Act of Parliament for seizing our property, and a thousand other proofs of a bitter and irreconcilable spirit, there is a strange reluctance in the minds of many to cut the knot, which ties us to Great Britain, particularly in this colony and to the southward. Though no man of understanding expects any good from the British commissioners, yet they are for waiting to hear their proposals before they declare off. However, yesterday, I was informed that letters had been sent to France, to know what encouragement we might expect from that quarter. Our coast is yet clear; it is a golden opportunity to make provision for the war, which I hope will not be lost." Again, March 15th—"It is said the Virginians are so alarmed with the idea of independence, that they have sent Mr. Braxton on purpose to turn the vote of that colony, if any question on that subject should come before congress."—*Sparks' Wash.* vol. iii, p. 347.

Washington, in answer, on April 1st says:—"My countrymen, I know, from their form of government, and steady attachment heretofore to royalty, will come reluctantly into the idea of independence, but time and persecution bring many wonderful things to pass."—*Ib.*

land were at that time bound by instructions, which declared the sentiments of her convention in the following terms:

"The experience we and our ancestors have had of the mildness and equity of the English constitution, under which we have grown up to and enjoyed a state of felicity, not exceeded among any people we know of, until the grounds of the present controversy were laid by the ministry and parliament of Great Britain, has most strongly endeared to us that form of government from whence these blessings have been derived, and makes us *ardently wish for a reconciliation* with the mother country, upon terms that may insure to these colonies an equal and permanent freedom."

"We further instruct you, that you do not, without the previous knowledge and approbation of the convention of this province, assent to any proposition to declare these colonies independent of the crown of Great Britain," &c.*

These instructions were confirmed by resolutions passed 21st May, 1776: at the same time, they declared that the "convention hath ample power to draw the whole force of this province into action, against the armed force that is or may be employed to carry into execution the several unconstitutional and oppressive acts of the British Parliament," &c.,† and they had already cautioned their representatives in Congress, while endeavoring to effect a reconciliation, to be careful to secure the colonies against the right assumed by parliament. At this period, the military preparations were progressing with an activity that evinced the determination of Maryland to defend her rights.

Such was the condition of things in his native state, which had not yet been the theatre of war, when Rev. Mr. Carroll received the respectful request of congress that he would accompany the commissioners to Canada. Considering the favorable dispositions which the people of Canada had manifested a few months before,‡ there was strong probability that they might declare their determination to remain neutral and thus the horrors of war would have been greatly mitigated. The hope of preventing the shedding of blood, was too congenial to the benevolent heart of the virtuous priest, whose office was charity, to permit him to hesitate. The sage Franklin was known to have exerted all the energies of his powerful mind, in England, to avert the catastrophe, and as he was the head of the committee to visit Canada, Mr. Carroll might well hope that his own efforts as a minister of peace, would not be fruitless when united with those of that profound philosopher whose philanthropy and patriotism were not surpassed by his transcendant talents. Had the efforts of the commissioners to bring about a union between Canada and the other colonies been successful, it is doubtful if the British ministers could have resisted the united assertion of their constitutional rights by a people who from the St. Lawrence to Florida would have exhibited in their unbroken line a bulwark against both tyranny and invasion, and thus hostilities might have ceased in 1776.

The Rev. Mr. Carroll joined the commissioners in Philadelphia, where they provided themselves with such outfit as the long and laborious journey to Canada made indispensable at that period. Proceeding to New York, they found that city in great confusion and anxiety from the apprehension of a bombardment; the British fleet and army having evacuated Boston two weeks before, were expected to make an attack on New York.

The following particulars of the journey of the commissioners and the Rev. Mr. Carroll, published now for the first time, are abridged from the journal of Charles Carroll of Carrollton, and the details may serve to enable those who in a few hours glide over the same route in luxurious steamboats, to appreciate the sacrifices of those venerable patriots in behalf of their country.*

They sailed from New York on the evening of 2d April, 1776, and proceeding up the

* Proceedings of Convention, 12th January, 1776.

† *Ibid.* p. 141.

‡ When Sir Guy Carleton, the king's governor in Canada, learned the capture of Ticonderoga and Crown Point, and the command of Lake Champlain by the Americans, he endeavored to induce the Canadians and Indians to co-operate with his regular troops for their recovery, but they both declined. He established martial law that he might compel the inhabitants to take up arms. They declared themselves ready to defend the province; but refused to march out of it, or to commence hostilities on their neighbors.—*Ramsay's Hist. U. States*, vol. ii, p. 55, &c.

* The writer is indebted to John McTavish, Esq., for the use of this venerable memorial of the revolution. It contains an accurate account of the country through which they passed, describes the romantic and beautiful scenery on the Hudson, Lake George, &c., noting suitable sites for fortifications, with remarks upon the military transactions in that country during the former war, as well as the then recent martial operations, and the movements in progress.

udson river, reached the highlands on the ening of the 3d. Encountering heavy flaws wind, they were unable to double the point lled Anthony's nose, and put back for shelr, in doing which, their mainsail was torn pieces, by a sudden and violent blast of ind during a heavy storm in Thunderhill ay. They were obliged to lie to and repair images during the 4th, and until noon of the h. Mr. Charles Carroll and Mr. Chase nded at Fort Constitution, where they found it one hundred and two men fit for duty, and e fort in a very defenceless state, of which ey immediately wrote to General Heath, and id the letter sent to him at New York, by press. In passing Poughkeepsie on the 6th, ey saw "two American frigates on the ocks building for the service of the United olonies." They landed at Albany, on the orning of the seventh, having been four and half days in performing the one hundred and xty miles from New York. General Schuyr having expected them, met them at Albany id conducted them to his house within a mile om that town,—whence they departed on the orning of the ninth for Saratoga, which they d not reach until sunset though distant only irty-two miles, owing to detention at two rries, and to the badness of the roads, made uch worse by the number of wagons then nployed in carrying supplies to the army in anada, and baggage for the regiments on eir march thither. They were detained at aratoga until the sixteenth waiting for the eaking up of the ice in the lakes, and were itertained in the most hospitable manner by e general's family. It snowed on the twelfth April to a depth of six inches. While here, e venerable Doctor Franklin, then in his 0th year, thus wrote to a friend: "I begin to prehend that I have undertaken a fatigue at, at my time of life, may prove too much r me; so I sit down to write to a few friends y way of farewell."* Leaving Saratoga, they ossed the Hudson at McNeill's ferry, and at mile above Fort Miller, took a boat for Fort dward, which, though only seven miles disnt, required four hours rowing against the urrent, which was so rapid in some places at the boatmen could with difficulty get the oat along with the aid of poles, and by dragging her by the painter. Having been accommodated for the night by the officers of Fort Edward, they set out by land the next morning for Fort George about fourteen miles distant. But when they had travelled a mile, they were met by a messenger with a letter from General Schuyler informing them that Lake George was still impassable, and advising them to remain at a tavern about midway between the two orts. They reached Fort George at noon on the eighteenth, and on the afternoon of the next day embarked on the lake in a batteau, and having to break through the ice, they only made eight miles. They landed, cooked and took their meals on shore, and kindled fires for the night; the boats having an awning, they slept on board. Setting forward early on the twentieth, they had to break a passage through the ice again, and reached the north end of Lake George the same evening. . . . The boats to convey the party from Ticonderoga were not fitted up until the twenty-fourth, and they did not reach Crownpoint until near noon of that day, where they dined, rowed ten miles down Lake Champlain, landed for the night, and encountering a severe north east wind the next day, they spent the night at a point of land near the islands called the Four Brothers. Congratulating themselves for having been provident enough to bring beds and bedding with them, they slept under the awning on board their boat. After an early start, they reached St. John's at three o'clock on the twenty-eighth. Sending to Montreal for carriages to convey them and their baggage, they crossed the river and spent the night in a most uncomfortable house, which having been deprived of doors and windows, was "a perfect wreck." The venerable Charles Carroll in the latter years of his life, used to describe with great pleasure, the night spent at this house as furnishing a fine instance of Dr. Franklin's good humor. While Mr. Chase was complaining of the hardness of the boards on which they were compelled to lie, sleep being out of the question, Dr. Franklin's sparkling wit and lively jests at his expense, kept the two Messrs. Carrolls in merry mood throughout the night. The party reached Montreal on the night of the twenty-ninth of April, and were received by General Arnold then in command, and immediately conducted to head quarters, where

* Sparks' Franklin, vol. viii, p. 181.

a respectable company of ladies and gentlemen were assembled to welcome them; and the cannons of the citadel were fired in honor of the arrival of the commissioners of congress. After a handsome entertainment, they were conducted by the general and a number gentlemen to lodgings prepared for them in best house in the town, which their tiguing journey of four weeks made most v come.

TO BE CONTINUED.

THE EXILE'S DREAM.

BY MISS LEONORA WILSON, OF CHARLESTON, S. C.

I DREAMED, and it was of thee, my own, my sunny home,
And o'er thy green and beauteous hills, I joyously did roam;
And ever and anon there stole upon my ravished ear,
Such tones of thrilling melody as angels e'en might hear;
While breezy zephyrs caught the strain, ere yet it died away,
And wafted o'er thy smiling plains, the notes of that sweet lay.

And once again, my childhood's cot rose to my eager sight,
Where oft in infancy's bright hour I roamed a being light;
And there, upon its em'rald banks, the shamrock reared its head,
As green and bright as ere it bowed beneath the tyrant's tread;
And gently did its streamlets glide in rippling beauty on,
As e'en before oppression's hand its deadliest work had done.

But morn's cool zephyrs fanned my brow, and I awaked to see
A wreck of cherished visions now alone remained to me.
Ah! then how sad my exiled soul wept o'er its ruined dreams,
Which but so late were richly fraught with fancy's brightest beams,
But though my path's now dark and sad, bright hope illumes the way,
And whispers, Exile! weep not thou, there comes a brighter day.

A day in which thy sunny isle will lift her drooping head,
When peace o'er all her joyous vales its halcyon rays will shed;
When once again thy harp's rich tones will swell the nightly breeze,
Whose murmurs stir the clust'ring vine and whisper through the trees.
Then let no tear drop check thy mirth or dim hope's bright'ning ray,
But send forth many a joyous note, for 'tis *St. Patrick's Day.*

ST. THOMAS OF AQUIN.

CONFESSOR AND DOCTOR—SEVENTH OF MARCH.*

ST. THOMAS, styled the Angelic Doctor, belonged to a noble family, which was llied by marriage with several royal houses f Europe. His father, Landulph, was count f Aquin, a small town of Italy, and lord of oretto and Belcastro. The saint appears to ave been born in the last mentioned place, owards the end of the year 1226. He very arly gave indications of his being a favorite f heaven, by the modesty, meekness, and se- enity of countenance which were observed in im. At the tender age of five years, he was laced by his father under the care of the re- gious of Mount Cassino; and such were the alents he displayed during his stay in the mo- astery, that when he was ten years old, the bbot advised the count to send him to a uni- ersity. Accordingly Thomas left the holy olitude of the cloister where his inclination to iety had been strengthened, and paid a visit o his family before going to Naples where he vas to pursue his studies. At home, though bliged to mingle in worldly company, he lost othing of his fervor, but was attentive to his isual exercises, and delighted chiefly in prac- ising the virtue of charity, by relieving the vants of the poor, in whose behalf he some- imes deprived himself of a portion of his food.

The foundation of the university of Naples y the emperor Frederic II, dated only from 224. Thomas soon found reason to regret he abode of virtue which he had left at Mount Cassino, when he beheld the disorders vhich reigned among the students at Naples; nd he immediately resolved to be extremely ircumspect in the choice of those with whom e should associate. It often happened that all vould repair to places of amusement, except Thomas alone, who occupied himself in study, n visiting the churches, and in distributing the alms which a strict economy and self denial had enabled him to provide.

He succeeded admirably in the cultivation of human learning, and would impart a new degree of force and perspicuity to the lessons of his teachers when repeating them. But the science of the saints engaged still more deeply the attention of the pious youth, and he did not fail to profit by the opportunities he had of improving in it daily. Having formed an acquaintance with a disciple of St. Dominic, he felt his aversion for the world growing stronger as he conversed with the holy man, and he resolved to consecrate himself to the service of God, by embracing the religious state. His father was no sooner apprised of his design, than he used threats and promises to make him relinquish his intention. The fervent youth, however, disregarded the suggestions of flesh and blood, and listening only to the call of heaven, he urged his admission into the convent and took the habit of St. Dominic, in 1243, at the age of seventeen years. When the intelligence of this event reached the ears of the countess, his mother, she set out for Naples. Thomas asked to be removed to another convent, that he might be spared the painful feelings of an interview with her; and he was on his way to Paris when, by order of his brothers, he was arrested on the road, near Aqua-pendente, and conducted to Rocca-sicca, a castle belonging to the family where the countess resided at that time. To the solicitations by which he was urged to throw off the religious dress, he replied that no consideration could induce him to comply with such a request; his mother, however, did not despair of making him adopt different views and embrace another profession. But her hopes were illusory. She vainly alleged the right of parental authority over children, and her entreaties, caresses and

* Compiled from Alban Butler.

tears were equally powerless on the mind of the heroic youth. Grieved as he was to give pain to his mother, he replied with great respect, that he had weighed the subject well; that his vocation came certainly from God, and he was resolved to adhere to it faithfully at the risk of every sacrifice. The countess was much disappointed in finding her son unshaken in his determination; but, instead of abandoning her attempt, she had recourse to very harsh measures to force him into a compliance with her unreasonable wishes; she ordered him to be closely confined. His two sisters now undertook to overcome his opposition; but, far from meeting with success, they became themselves the conquest of their brother, who spoke to them so feelingly on the contempt of the world and the consolations of virtue, that they resolved henceforth to imitate his example, by devoting themselves to the practice of Christian perfection.

Thomas was improving the leisure of his confinement by pious meditations and the perusal of the holy scriptures, when his brothers returning home from the army added new rigors to his painful situation. Irritated at finding him so resolute in his purpose, they gave vent to their anger by tearing from his shoulders the religious habit which he wore, and shutting him up in the tower of the castle. Not satisfied with this cruel expedient, they had recourse to the wicked artifice of introducing into his room an abandoned female, for the purpose of overcoming his virtue. The saint, in this critical situation, raised his heart to God to obtain light and protection, and seizing a firebrand, he courageously put to flight the agent of satan, who endeavored to shake his constancy. After this signal victory over the world, Thomas returned fervent thanks to God for the preservation of his virtue, and consecrating himself anew to a religious life, he implored the grace of never losing the treasure of chastity. His prayer was followed, say his historians, by a gentle slumber, during which he was visited by two angels, who seemed to gird his loins; and never afterwards was he molested by any temptation of the flesh. He thus acquired a twofold claim to the appellation of Angelic Doctor, which his contemporaries bestowed upon him, and which posterity has confirmed.

Upon the remonstrances of Innocent IV and the emperor against the violent usage o the young religious, his mother began to relen and appeared disposed to permit his escape Accordingly, his sisters let him down from th tower in a basket, where some of his brethre were in attendance to conduct him to Naples His solemn profession took place in the cours of the following year, and was the occasio of new complaints on the part of his family who could not brook the idea of his spendin his life in a convent. The pope was solicite to interfere in this matter, and having exam ined Thomas in presence of his relations, h gave his approbation to the choice which h had made. From this time, he was allowe to pursue his career in peace, unmolested b the schemes of a worldly kindred.

Thomas was now to enter upon the stud of philosophy. The greatest master of th science, at that period, was Albert the Great a member of the order of St. Dominic, wh taught at Cologne. Thither Thomas was sen by his superiors. To talents of a high orde he added close application, with the improve ment of every moment that was not employe in religious exercises. His desire was to ac quire learning, in order to defend the faith against its adversaries. But far from makin a display of his attainments, he so concealed his knowledge under the mantle of humility an modesty, that he was thought to be stupid b his fellow students, who called him the dumb ox. Even Albert himself seemed to entertai an unfavorable opinion of his talents, until th modest student astonished those around hi by the sagacity of his answers, which led th professor to observe to his pupils: "We cal him the dumb ox; but, he will one day bellow so loud by his learning, that his voice will fil the whole world." The young saint havin placed his affections on God alone, was equally insensible to the praises and contemp of men.

In 1245, Albert the Great was called to a chair of theology at Paris, whither Thomas accompanied him. Three years after, they both returned to Cologne, when Thomas was appointed to teach, in conjunction with his former master, whose reputation he soon equalled. St. Thomas, at this early period o his life, published some commentaries on the philosophical works of Aristotle. But intense as was his application to the abstruse sciences

always nourished in his heart a warm and ıder piety. In fact, prayer was the ordinary eans which he employed to obtain a solution the difficulties encountered in his studies, d he was wont to say that he had learned ore before the crucifix and at the foot of the ar than in the perusal of books.

To prepare himself for the reception of holy ders, Thomas renewed his fervor and re-ubled his exercises of piety, filled with a rely sense of the sacerdotal dignity and the nctity which it requires. In celebrating the cred mysteries he frequently shed tears of votion, and manifested the transports of his ul by the fervid glow which appeared on his untenance. He had an especial devotion to e sacrament of the holy eucharist, and he ot unfrequently spent several hours of the ght in adoration before the tabernacle. By der of Urban IV, he compiled the beautiful fice which is used on the feast of Corpus hristi, and which is strongly characterized by s ardent love for our Saviour in the sacra-ent of the altar.

Our saint, according to the spirit of his in-itute, exercised also the function of preach-g; and such was the efficiency of his dis-ourses that many were converted by them. aris, Cologne, Rome, and many other places, ad the happiness of hearing the word of od from his lips. His private conversations ere also attended with the most beneficial fects, in convincing the mind and touching e heart. Having usually met with two dis-nguished Rabbins, the discourse turned upon e grounds of the Christian religion, and the ar-ument was to be resumed on the following day. homas spent the night in prayer before the lessed sacrament, and his pious zeal was re-arded by the joy of meeting again the two raelites, who returned to him not for the urpose of discussion, but to embrace the Ca-olic faith.

By a special privilege granted to his extraor-inary talents, St. Thomas was allowed to each at the age of twenty-five. At the age of irty-one years, and on the twenty-third of ctober, 1257, he was admitted to the degree f doctor. Such was his acknowledged ability t this time, that the university of Paris con-ented to abide by his decision, in a contro-ersy that had arisen among its members, all f whom adopted his sentiment.

St. Louis, king of France, had the greatest respect for our saint, and honored him with his intimate friendship. It was at the table of this holy monarch that Thomas, whose attention was absorbed in deep reflections on the subject of his studies, exclaimed suddenly: "This is conclusive against the Manichees;" but the admonition of his superior, who was present, having recalled his thoughts to the royal table, he humbly desired to apologize for his absence of mind. We are informed by the saint's historians that he often rose from the table, without knowing what kind of food he had taken.

Urban IV, who fully appreciated the merit of Thomas, called him to Rome, in 1261, and several times manifested his intention to confer upon him some dignity in the church. But the repugnance of Thomas could not be overcome, and his sincere humility inspired him with a decided preference for the retirement of the cloister. He was actuated by the same principles when he solicited to be released from the office of professor. Having obtained his request, he undertook the most important of all his works, his theological *Sum*. He commenced it in Bologna, and continued it at Naples. In this latter city, as the saint was once praying with great fervor and in a state of ecstacy, one of his brethren being present, a voice was heard from the image of the crucifix, which said, "Thomas thou hast written well of me; what recompense dost thou desire? No other than thee, O Lord!" replied the saint. Billuart observes that St. Thomas was then composing his admirable treatise on the Incarnation of the Word of God.

From December, 1273, until the day of his happy death, the seventh of March following, he abstained from every thing that could divert his mind from the thought of God and eternity. In obedience to the pope, Gregory X, he had left Naples for Lyons in France, where a general council was to assemble on the first day of May, 1274. Indisposed when he began his journey, his illness compelled him to stop at Fossa-Nuova, a Cistercian monastery. During nearly a month that his malady continued, he edified the good monks who looked upon him with the greatest veneration, and deemed themselves happy to render him the humblest offices of charity. At their earnest request, he dictated an exposition of the Canti-

cle of canticles: it was the expression of that divine love which animated his soul in his last moments. He received the Holy Viaticum lying upon ashes spread on the floor, and as he grew weaker, the sacrament of extreme unction was administered to him. From this moment to that of his death, he spoke little, absorbed in the contemplation of heavenly things. His dying words to the religious who enquired of him the means of being ever faithful to divine grace, were: "Be assured that he who shall always walk in the presence of God, ready to give him an account of all his actions, shall never be separated from him by consenting to sin."*

* The works of St. Thomas are printed in 19 vols. folio, consisting principally of philosophical and theological treatises, and commentaries on the holy Scripture.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

"From God, the burning centre of all light and love divine,
A brilliant ray, the soul of man, is parted for a time;
Far from its bright and noble source, this beam to stray is doomed,
Yet languishes to reascend, with ardent love consumed."—*Lamartine.*

PREFACE.

THE author of the following production, who, in embracing the Catholic religion, comprehended full well its grandeur and sublimity, and how it inspires generous devotedness and heroic actions, has given in his work a free scope to the ardor of his imagination, and to the liveliness of his thoughts and sentiments: their beauty, nobleness and generosity cannot fail to touch the heart, and to show that the most extraordinary actions may appear natural, when inspired by Christian charity.

May all those who read this work, enter into the views of its author; see, like him, through the tissue of events, in which he has enveloped his narrative, the inestimable price of a soul, the happiness of being called to the true faith, the grandeur of the Catholic religion, and her inexhaustible fruitfulness in the production of virtue.

Then shall we all apply ourselves to penetrate more and more the spirit of Christianity, and to conform our conduct, in the situation wherein Divine Providence has placed us, to the sanctity of our belief; then shall we say with the author of Lorenzo, "the true Christian is an angel upon earth; he enjoys in this world an anticipated beatitude, even in the midst of the trials and vicissitudes of life. Happy the true child of the church! but unhappy, a thousand times unhappy, he who is only so in name!"

LORENZO, OR THE EMPIRE OF RELIGION.

CHAPTER I.

Lord Seymour to Signor Alphonsus of Mancini.

BAYONNE, *July* 16*th.*

GIVE thanks to the God of goodness, who watches over his children with eternal love. Congratulate me, and participate in the holy joy which fills my soul. Yes, dear Alphonsus, your friend has surrendered to truth, has entered into the fold of the church, and has now a claim to be united with you in eternity.

You left me undecided, irresolute, half-convinced. On arriving here, I found myself more unsettled than ever. Providence willed that I should have a letter to deliver to the guardian of the convent of St. Francis. I resided at the monastery. The conduct of those saintly monks completed the work which you had so happily commenced.

A happiness for which I had not dared even to hope, awaited me in this retreat. I here found Sidney, that son of a beloved sister, whom I had so much lamented, and never expected to see again. My joy was not clouded in finding him a Catholic and a monk. He is twenty-seven years old, during eight of which he has devoted himself to God in this retreat.

The relation of the events which have che-
uered his life, and of the graces which con-
ucted him hither, sensibly moved me. You
lso will be equally affected with me, and you
vill bless the memory of those who have
rought back the wandering sheep to the fold,
nd who are now, we may trust, numbered
vith the people of God.

Two months have passed since my abjura-
on; two months of peace and happiness.
Adieu; I have delayed my letter in order to
dd Sidney's recital, which is subjoined. Pray,
o obtain for me the grace of perseverance. I
eed not tell you that your religion, in becom-
ng mine, has bound closer, and rendered more
trong and indissoluble, the ties which have
ver endeared you to your true friend,

SEYMOUR.

SIDNEY'S NARRATIVE.

History of his conversion to the Roman Catholic and Apostolic Church.

Addressed to Lord Seymour.

You remember that having left the univer-
ity of Oxford, after receiving your adieus,
our excellent advice, and all the recommen-
lations, which you judged necessary for my
appiness, I set out with my guardian, the
narquis of Rosline, to whom you had con-
ided me to accompany him in his travels.

We rapidly traversed France. I loved study
nd read a great deal. I visited the most re-
narkable places, taking notes, sketching, seek-
ng only instruction, and participating but little
n the pleasures which the marquis thought
ecessary occasionally to grant me, as a relax-
tion from my pursuit of knowledge.

Whilst my mind became enlightened, my
eart remained barren, deprived of the aliment
which age rendered every day more necessary;
mean sentiment and reflection to combat its
nclinations and growing passions.

Amiable, well informed, but too much oc-
cupied by his quality of minister to be often
with me, the marquis left me a liberty which
I might have abused. I had not yet expe-
rienced either pains or pleasures. I had nei-
ther friend nor confidant. I felt the void of
this privation without being able to define its
cause. He who has his eyes ever fixed on the
work of his hands, had not forgotten me.

Our tour upon the continent being termi-
nated, we went to the port of T. to re-embark for England. The marquis invited me to accompany him in a visit to a galley; his intention was to profit by the privilege which his position gave him, of releasing a slave, if he should find one who merited this favor. We attentively examined all. The marquis asked several the reasons why they had been put in irons. All were, to listen to them, victims of the darkest injustice, and I could not help smiling to see with what seeming sincerity those malefactors unblushingly told their tale. One of them, placed in a corner, and much occupied with little works of interwoven straw, took no part in what passed. We drew near to him, but he did not raise his head. He might have been twenty-two or twenty-three years of age; his expression was remarkable and full of sensibility.

"So young!" said the marquis; "what unhappy affair has brought you to this place?" He received no reply. "He is blind," said one of our conductors; "it is a punishment for his crimes." "So guilty at this age!" I exclaimed, with a deep feeling of surprise and compassion.

A slight smile partly unclosed the lips of the captive, but he appeared not to feel any emotion. "How can you work so well without seeing?" asked the marquis. "A God infinitely good," he answered, "offers us resources and consolations, even where it appears that his providence has most abandoned us. He gives us on one side what he has taken from us on the other. There is not one of these unfortunate men as happy as I am;—what do I say,—there are few men upon the earth—"

"It is a happiness which no one will envy," said the marquis, smiling.

"No, without doubt, because they know it not; the inexhaustible source of my gladness is increased by the mystery in which it is enwrapped. But you are English," added the captive in a voice somewhat moved; "has the marquis of Rosline arrived here yet?"

"It is he who speaks to you," replied the marquis; "do you know him?"

"Not personally; but his name is dear to me, and it ought to be—" He paused; a quick blush suffused his face; he bowed his head upon his breast and continued his work.

"Of what country is this young man?" in-

quired Lord Arthur; "what has he done? what is his name?"

"He is generally called here Lorenzo," replied one of the directors; "but as he has been sent from another galley, we know neither his country, nor the nature of his crimes; subjects on which he observes an obstinate silence. For the rest he has an unvarying sweetness of disposition; always in peace, he often quiets the dissensions which arise among his companions. He works unceasingly, scarcely sleeps, and takes very little nourishment. His temper is cheerful, he prays a great deal, and sings hymns almost continually. He is much beloved by his companions, although he never takes part with them in their little seditions and murmurs."

My looks asked his freedom. Lord Arthur smiled, and again approaching him, said, "would liberty increase your happiness?"

"My happiness depends no longer on the inconstancy of events. Free or loaded with irons, I shall be in the same hands, under the same master, under the same protection."

"But if I burst your chains," resumed the marquis, "that I may retain you with me, you will then depend for nothing on those who now have power over you, and would not your life be more agreeable?"

"It would be embellished by the sentiment of gratitude, the charm of which is not indifferent to a soul capable of feeling it ardently."

These few words, which he added with warmth, discovered to me great qualities in that heart, which apparently desired only to be all enclosed within itself. "Have you been long here?" I asked; "and have you never had any friends?"

He remained some time in mournful silence; then said with a deep sigh: "You think, no doubt, that this abode is inaccessible to the sweet sentiment of friendship; but when the compassionate and merciful being, who watches over his creatures, has rendered friendship necessary to the agony of grief, He knows how to introduce it into the habitation of crime, as well as on the throne; in the most obscure dungeons, as amid the comforts of palaces. It is then, indeed, that it is most pure and heroic. Who can resist the All-Powerful, and who would dare to put limits to His goodness and His love! Yes! I had a friend, and the thought of his felicity is a balm, which He who took him away has applied to the dee wound his loss has made in my heart. I hav *not* lost him! he has but gone before me int the regions of eternal happiness!"

On concluding these words, he raised hi weeping eyes by a kind of habit towards tha heaven which he saw no more, but which doubtless, imagination and memory depicte to him. His eyes still retained an astonishin beauty and vivacity; he had lost only the fa culty of seeing, like those who have been de prived of this sense by a flash of lightning.

"I believe," said the marquis, "that in soul like yours, wickedness has been but tran sient, without reflection, and deeply expiate by repentance."

"The man who does not mourn his faults has no happiness to hope for in a better life."

"There are faults, and there are crimes," replied Lord Arthur, smiling. "All men com mit the first, and the justice of this world gene rally reaches only the latter."

"Without doubt, my lord; but, those wh execute it, often know not what they do. A more powerful arm, which guides them, dis poses of the fate of the guilty and the innocent He who has placed me here, alone knew wha He did." After a long pause, Lorenzo re sumed: "Will you be kind enough to tell m if the count of Walsingham died a Catholic?"

The marquis slightly frowned. "Yes; were you acquainted with him? He abjured his religion, but it was on the bed of death. He was led astray by his wife; he had but little of his own will."

"But his son Henry was already converted; is he still living?"

"He now resides at Walsingham castle; he is married, and has two or three children."

"Oh! mighty God," exclaimed the prisoner, with animation, "behold thy work, thy clemency—thy mercy! and could I believe myself unhappy? May thanks be for ever given thee!"

"You interest yourself exceedingly in Henry of Walsingham," said the marquis; "do you know all my family?"

Lorenzo made no reply. A moment after, drawing nearer, and lowering his voice: "My lord," said he, "if it is your design to have compassion on one of the unfortunate men, condemned to this abode of shame and grief, I ought not to be the object of your favor. Of what importance is it to me where I dwell, or

ow can it affect my happiness? I can imaine a delightful abode to be but a vast solitude, s imagination and memory are alone left to ıe. My conversation is no longer on the arth; unknown, and determined always to emain so, the benefits which are not necessary or me, might save some other soul from depair, or from the danger of criminal example."

"Is there any one, then, among these unappy men, whose situation merits and calls or prompt relief?"

"As but eight months have passed since I vas transferred to this ship, I know not all my ompanions; but, among those who changed ıeir quarters with me, there is one who is not hargeable with any crime. He wears the etters that should be worn by a rich and powrful man in the world, who having succeeded ı hushing the noise of his disorders, prevailed pon this honest artisan to become his substiıte in this place, in consideration of the sum f fifty pounds sterling, which is annually iven to his large and destitute family. God as given you fortune, power, and a charitable isposition; release this man, who, until now, vithout reproach, may perhaps be corrupted y the dangerous examples of the criminals, vith whom misfortune associates him. Save is family, by securing to him an honest subistence; you will make them happy, and eaven will reward you. I shall not speak to ou of the happiness which you will expeience; you have a heart, and you already now that all the troubles to which our frail umanity is exposed, are not capable of enirely destroying the delightful remembrance f a good action."

The marquis and myself were equally filled vith admiration and surprise at the conduct f this extraordinary man. He sent for Robert, vho was the galley-slave just mentioned. He sked him if all that he had learned about him vas true, and added: "I intended to liberate his young man, but he entreats me to give you he preference. I shall inquire concerning your amily, and if all is true, I will insure you a ension of twenty-five pounds sterling. Be ıpright, and pray for the prosperity of Engand."

Robert cast himself at the marquis' feet, who ook him aside, and asked him if he knew not ome circumstances of Lorenzo's life. "I ıave never seen in him but an angel of peace and consolation. He was already a captive, when I went to Bayonne, to share in his lot, about twenty-seven months since. A Catholic priest, Signor Don Silva, nephew of the governor, frequently visited the galley-slaves, and manifested a very particular affection and esteem for Lorenzo. He was his confessor, and he came almost daily to read to him, whilst at work. He died nineteen months ago, but before this happened, Lorenzo was taken to him to receive his last sigh; he then fell into so alarming a state, that the governor sent him to this city, in order that the change of air might re-establish his health. I was among the number of prisoners, who were transferred with him."

Lord Arthur looked at me with an undecided air. "If I release Lorenzo, and take him with us, his situation demands attentions which we would scarcely be able to render him. It is true, I might place him in a hospital."

I eagerly grasped the marquis' hand. "My lord, you have never refused me any thing; but, as I have yet asked nothing of your kindness, grant me now the liberty of this extraordinary prisoner, and give him altogether to me. Let me keep him at my home; I promise you that he will never be a burden to me; I will take care of him, and you will see that we shall have no cause to repent it."

Lord Arthur smiled, and granted my request. He begged the governor, who was his particular friend, to have Lorenzo conducted to his dwelling; to give him suitable clothing; and it was arranged that we should call for him towards evening. He then gave Robert twenty guineas for his journey, and approaching Lorenzo, "My ward wishes to make you happy, and to have you near him. I am going, therefore, to take you with us."

"There is nothing surprising to me in this generosity on the part of lord Arthur," said Lorenzo, with evident emotion.

At this moment, Robert came to bid him adieu, and to express his lively gratitude. Lorenzo embraced him with delight. "May you be happy, Robert; remember Don Silva, and his advice; live no more for this world, but for that future life which shall never end; and pray, ah! I conjure you, pray for the generous man who restores you to liberty. If you still think of Lorenzo, ask of the All-powerful the conversion of Arthur —. Pray for me; alas!"

he added, sorrowfully, "I leave a uniform and peaceful existence, for a life of struggles, and perhaps of tribulation. I know all that awaits me in England, and in the family of the marquis of Rosline."

I alone overheard this conversation, the marquis being occupied with the governor. I did not, however, repeat it to him. We departed. Towards evening, the marquis wishing to pay another visit to the governor, went with me to look for Lorenzo.

I read on the face of the prisoner, that he had wept and suffered. "Can it then be possible," I said, in an under tone, "that in wishing to increase your happiness, we lessen it?" He pressed my hand. "My heart," said he, "is not equal to the gratitude which overwhelms it, or to the feelings which arise within me."

The governor was conversing with lord Arthur. He afterwards said to me; "You would have been affected, had you witnessed the parting of Lorenzo with his companions, and their grief; there is yet some feeling in this class of beings, although supposed to be entirely depraved."

A deep blush mantled the face of Lorenzo, who remained silent. We left the governor's house, and directed our way to the ship, where the marquis, leaving us in our apartment, went to give the necessary orders for our voyage. Lorenzo appeared absorbed in reflection. Fearing that he was dissatisfied with the change in his destiny, I expressed my apprehensions with all the delicacy and respect which his situation and character imposed upon me; for I had already discovered that he possessed elevated sentiments, and an uncommon magnanimity which did not permit me to treat him as an ordinary man.

He seemed much affected by my conversation, and learning that we were alone, he asked if we were not going to Scotland. Then, upon my affirmative answer, he added: "There are so many persons in that country, whom I cannot see again, that I am forced to regret a change, which, from personal considerations, would be so dear and sweet to me. But," he continued with animation, "what can lead you to pour consolation into my soul? What can induce you to retain near you a man who is a burden to the world? Curiosity or novelty? Oh! my lord, I can suppose it, without offending you; at your age, the first impulse of a kind heart, and the little prospects of innocent diversion, are sufficient to induce a young man to interest himself in an unfortunate being from whom, some months after, he will perhaps esteem himself happy to be freed." He leaned his head upon his hand. "Who else but you, Don Silva, could interest himself for *me*? Who else will ever love Lorenzo? But yet," he added in a low voice, "on the shores of his native land, as in Spain and in France, the forsaken Lorenzo will always be in the hands of Providence!"

Tears bedewed his face. My heart was bursting. "Know Sidney better," I exclaimed, "and believe that if he cannot mitigate your griefs, if he is not worthy of knowing them, nothing at least can take from him the consolation of sympathizing in them. Moreover, you have nothing to fear from your residence in Scotland. You shall be accessible to those only whose visits you desire. Your apartment shall be with mine, and not open without your consent. I alone will come to interrupt your solitude, and to pass my happiest moments near you."

"Young man, how amiable are your words! and how well they picture the kind heart, and generous devotedness which characterize the loyal Scotch! But soon your generous sentiments will be changed by a cold reason, and by the influence of those under whose guardianship you are. My benefactor, yes, Arthur himself will be the first to blame an indiscreet affection based solely upon the interest which misfortune inspires, and carried (he will say) beyond the limits of common prudence."

I felt too well the force of these reflections, not to be afflicted by them. I flattered myself, however, that before our arrival in Scotland, Lorenzo (better known to the marquis) would cause him to feel the same attachment with which he had inspired me; and that then he would cheerfully lend his aid in obtaining from my parents that Lorenzo should not be separated from me.

CHAPTER II.

During the voyage, the marquis manifested a great esteem for Lorenzo, and showed him many attentions. Nobody knew him; not

ven our servants, for we had brought him om the governor's house, just at the moment f embarking; and the marquis presented him very where under the name of the Chevalier orenzo, a young gentleman entrusted to his are, who accompanied him in his travels.

Lorenzo did not in the least belie the repre-entations which we made of his birth. He as perfectly acquainted with the English and rench languages, and conversed agreeably in erman, Italian and Spanish. His manners dicated an education equally brilliant and lid. He had made excellent drawings; layed upon the mandolin; and a voice more ll and melodious I never heard.

Nearly every evening, whilst at sea, the arquis played with me at chess. Lorenzo emarked that he knew this game, and his emory was such, that he directed my play together upon being informed of Lord Ar-ur's moves; he remembered all the positions f the game from the beginning to the end. his wonderful memory was a source of great musement to the marquis, who was a very kilful player, and over whom I had not been ble to gain any advantage, until Lorenzo as-sted me with his instructions.

It is said that the character of a man discov-rs itself at play: and it was here in fact that I erceived Lorenzo's delicacy and generosity, his solicitude to avoid offending the mar-uis, or wounding his self-love; and in the heerfulness with which he often acknow-dged himself conquered, when he might easily ave won the game.

I remarked, on the part of the marquis, a rofound and continual study of Lorenzo's haracter, and I rejoiced at it, because his ob-ervations could not but tend to my friend's dvantage. At first, he left us together alone ith regret and pain; but this reasonable dis-ust visibly diminished, in proportion as he ecame better acquainted with the purity of orenzo's principles and morals.

We travelled by sea to St. Andrew's in order avoid passing through England; the troubles ith Scotland having increased since our de-arture. Lord Arthur, who loudly censured e queen, Mary Stuart, but had not, however, eclared himself for her enemies, repaired with s to . . . . There he had an establishment in hich he resided: the apartment which he ave me was next to his, and the room of Lo-renzo opened into mine, an arrangement which afforded me much pleasure.

Taking me aside, the marquis observed in a very affectionate manner: "You know, Sidney, that I love you; it is not my wish to re-fuse you any thing that I can reconcile with the confidence which your parents repose in me. For you I burst Lorenzo's fetters; I do not prevent his being near you; I must, how-ever, confess that during our voyage, I often trembled to leave you alone with him. What confidence can a galley-slave inspire? Could I, without shuddering, behold you seeking among such a class of persons a friend, an in-timate associate; I who dreaded to let you as-sociate even with companions of your own age and rank, that seemed to be equally free from vice and misfortunes? The study of Lorenzo's character has diminished my fears, without, however, removing them entirely. Let me hope that you will ever recognize in me your sincere and your best friend, and that you will never conceal from me any of your conversa-tions with this stranger, nor the principles that you may discover in him. I shall continue, then, to confide in you, Sidney," added Lord Arthur, assuming a yet more affectionate tone; "I shall not curtail your liberty, and I shall expect from you that perfect frankness which should be observed towards one who holds in your regard the relation and respectability of a parent."

These words caused me to sink at the mar-quis' feet. He lifted me up, and tenderly em-braced me. We then separated.

A month passed away in great seclusion. Lorenzo became each day more familiar and communicative. I regulated my daily em-ployment and studies. I devoted one hour, morning and evening, to reading near Loren-zo; but, beside this appointed time, I went al-most every day to study in his room; he was so instructive that I gained more in one morn-ing from his society, than from the solitary ap-plication of a whole day.

His deportment continued to excite our admi-ration; and my friendship for him increased with the esteem that his character inspired. Always awake at the dawn of day, he passed a consid-erable time in prayer before he commenced any other occupation. He never breakfasted; tak-ing only a glass of water in the morning.

We generally retired at ten o'clock, P. M.

He would converse some time with me, and then fall upon his knees in prayer; and often during the night I have again seen him in this attitude, having left the door open, which communicated from one chamber to the other, in order to render him any assistance that he might need. He refused to be attended by a servant, whom we had offered him, and he now was so well acquainted with the house that he went through it alone.

The Sunday which followed our arrival at ——, Lorenzo requested me to have him conducted to a church, which he named, for he was acquainted with the city. I accompanied him thither myself. He heard mass, confessed, and communicated with great fervor. He passed half the morning at church, supposing that I had returned home. But finding me in the carriage, he excused himself for having detained me so long; expressed his gratitude in the most lively manner; and said that he feared the marquis would be displeased at my having visited a Catholic church.

The kindness of the marquis and his solicitude in my regard, seemed to tell me that I ought to inform him of the circumstance, and Lorenzo, moreover, urged me to do so. Lord Arthur positively forbade me ever to return to that place, and as I spoke with respectful admiration of the grandeur and majesty of the Catholic worship, he put on a serious air—"I foresaw but too well," he said, "the sad consequences of an intimacy with a Roman Catholic."

I perceived what might be the result of this observation, and of the bitterness that accompanied it. The quick temper of the marquis was not unknown to me; I promised to follow his instructions on every point, and we separated in peace.

I continued to lead Lorenzo daily to church, but I did not enter: as to Lord Arthur, he acquired a still greater attachment for Lorenzo, whose disposition was uniformly cheerful and amiable. Every evening we had music. The marquis had a sweet voice, played agreeably on the flute, and I accompanied him occasionally on the hautboy.

During our long conversations, we never dared to question Lorenzo on the delicate subject of his misfortunes, or their cause. One evening, however, Lord Arthur asked him if it was in Spain that he had cultivated his voice, and learned the mandolin. "An Italian taught me to sing in Paris, and in Spain I studied this instrument."

"Have you never thought of marrying?" asked Lord Arthur.

Lorenzo smiled; then suppressing a sigh, he said: "It is more than four years since I lost my sight; I was then scarcely eighteen, and since that time I have entertained no projects or desires for the present life."

"Have you never met the friends of your childhood since you lost your sight?"

Lorenzo again smiled: "It would have been difficult to find them in the places I have inhabited since that period."

"But the strange circumstances which brought you there, might have re-united another with you."

"With God, all things are possible," he replied, and then soon changed the conversation.

Some days after, the marquis took me aside, renewed all his injunctions on the subject of religion, and said that he purposed visiting his sister (the countess of Walsingham) who resided five miles from the city.

I remembered to have heard Lorenzo speak of Count Walsingham, in his first interview with the marquis. I anxiously asked if he could accompany us. Lord Arthur affectionately pressed my hand, and said that that depended on Lorenzo's choice.

I flew to his room, apprised him of all, and solicitously awaited his reply. He appeared much excited. "I cannot express to you, dear Sidney, how much I should enjoy the happiness of that family: I hope at least that they are happy! Not a day of my life has passed for many years that my prayers have not invoked every benediction of heaven upon Henry of Walsingham, and Caroline ——; I prefer, nevertheless, that you leave me here; your interview would be more free, and your visit more agreeable; for I feel that our friendship imposes a restraint upon you, which I regret; this is more painful to me than the sense of my misfortunes. We may, Sidney, endure many things in the cause of friendship, but to suffer the sacrifices which you make must be very painful to a sensitive and high-minded person."

I described in the most lively colors the preference which I gave to his society, and assured him that it was more dear to me than all the amusements, fetes and pleasures of the world; and that I thought only of the happiness of

onducting him to Remember-Hill. This was ıe name of Walsingham castle.

We set out. Lord W. came to meet us on ıe way, and apologised for the absence of his rife, who was nursing her youngest child but few months old. He gave us a warm reeption. We introduced Lorenzo, and when mentioned that he was blind, Lord W. rearded him with singular attention, and sighıg profoundly, "heaven," said he, "has preerved me from a like misfortune," and he eemed to struggle in order to divert the reıiniscences which this circumstance had realled. Lord Henry Walsingham was about wenty-seven years of age; he had an expresion of exquisite sensibility more rare than eauty; yet there was so profound a melanholy depicted in his countenance, that I was stonished to have heard him spoken of as a erfectly happy man. He should be so, howver, for he was possessed of distinguished ank and a brilliant fortune; and he had a virıous wife, and children by whom he was enderly beloved. Lady Walsingham, on our rrival, threw herself into the arms of Lord ırthur (her brother), and displayed her three hildren, the eldest of whom was but three ears and some months old.

I was very soon at Remember-Hill as though ı the bosom of my own family. Esteem and riendship established a confidence between Henry and myself. Nothing was forgotten to ender Lorenzo's visit agreeable to him. When Henry learned that he was a Catholic, he exlaimed, with great joy, "we too are Catholics; ve have a chapel in which mass is daily celebraed. You can go there as often as you wish."

There had been an apartment prepared for ne in a wing of the castle opposite to that vhere the chapel stood; but Henry carried his indness so far as to choose another for me lose to the chapel, knowing that I preferred ıaving Lorenzo near me, and wishing him to ıave every facility in frequenting the spot vithout requiring assistance.

Lady Walsingham received a good deal of ompany. Lorenzo sometimes remained in the parlor; often also he withdrew to his chamber or the chapel.

One evening, having no visiters, Henry read loud; his elder son was on Lorenzo's knee; was playing with little Mary, who was but twenty-three months old; Lord Arthur was conversing with his sister (Lady W.) when we received the visit of an old Scottish lord and his son, just returned from a tour upon the continent. The latter spoke with volubility of all that he had seen.

"Have you been in Spain?" asked Henry, and suddenly arresting himself, seemed to regret having proposed the question.

"Yes," said the youngest visitor, "I even resided some days with the duke of Medina, who showed me the magnificent tomb erected on his estate to the memory of the beautiful Donna Maria, his niece. You doubtless know—"

"Yes," said Henry with much earnestness, "I know all the particulars of her misfortunes. Does her father still live?"

"Yes, he appeared inconsolable."

"There are afflictions which time can neither terminate nor assuage," resumed Henry with deep thought. "Religion is every thing! It is in the hour of grief that we feel how little we would be without it, and how much can be effected with its aid."

"I did not know that Donna Maria was dead," interrupted the old lord, "was she not related to Lady Walsingham?"

"Ah! yes," said Henry, "she was the cousin of Hidalla and Caroline of Salisbury. Three years have elapsed since her death, which was preceded by the loss of her reason for some months. How many misfortunes have befallen the house of Salisbury," added Henry with a sigh.

Lorenzo took no part in this conversation; not a word fell from his lips; but I several times gathered from his expression that powerful emotions were struggling at his heart. The marquis of Rosline changed the conversation. Lord —— enquired after his wife, who was at Rosline castle with Lord Arthur's mother, the duchess of Salisbury, and his son, a child but three years old. Arthur spoke of his wife and child with the liveliest sensibility.

"Is not the marchioness of Rosline, Henry of Walsingham's sister?" asked Lorenzo, "is she not lady Matilda?"

"Yes; are you acquainted with her?"

Lorenzo blushed deeply: "One of my friends saw her at Paris." The carriage of Lord —— was here announced, which interrupted the conversation. It was late and we separated.

TO BE CONTINUED.

THE HOPES OF A CONTRITE HEART.

BY MRS. ALFRED H. REIP.

"Mind the things that are above, not the things that are on earth."—*Colossians*, iii, 2.

My hopes were like the morning's beam
That shines o'er Flora's bowers;
Where roses shed their odors sweet,
And dew-drops gem the flowers.
But soon, alas! the storm bursts forth,
A cloud o'ercasts the skies,
The lustre of the morning smile
In sullied ruin lies.

My hopes were like the noon-day bright,
The sun's cosmetic ray,
That shines o'er mead and hill and wave,
And drives the mists away.
But soon, alas! the storm bursts forth,
And murky clouds arise;
The mist is on the earth again,
In vain it sought the skies.

My hopes were like the evening light,
Gilding the crimson cloud,
That soars along the ethereal dome,
On pinions fleet and proud.
But soon, alas! the storm bursts forth,
Rain comes from yonder skies;
'Tis thus the fair and beautiful
E'er droops, and fades, and dies.

How false and vain were all those hopes,
And time swift gliding by;
A few brief hours we are no more,
All, all are doomed to die.
Nor friends, nor wealth, nor fame, nor power,
Can save us from this doom;
"Bless'd," said the Saviour, "they that mourn,"
"Repent," exclaims the tomb.

My hopes are now the Saviour's cross,
Empurlpled with his blood,
Pointing to realms of endless peace,
Beyond life's stormy flood.
And when the storm of fire bursts forth,
We'll hear the trumpet sound,
With thrilling blast to contrite souls,
Joy! joy! "The lost are found!"

PENITENCE OF THEODOSIUS.

BY REV. H. NEWMAN, OF OXFORD.

THE author of the work from which the following extract has been taken, after having related several circumstances in the episcopal administration of the illustrious St. Ambrose, which display his unbending firmness in the discharge of duty, proceeds thus:

It is very satisfactory to find that the Christian fortitude of St. Ambrose was not thrown away upon Valentinian. This young prince, who died prematurely, nay, before his baptism, gave signs during several of his last years, of a very altered state of mind towards the church and her vigorous champion. Such was the fruit of braving the frown of royalty in a good cause. Perhaps St. Ambrose would not have done as much by what men call more prudent conduct; by temporising and conceding. There is no sort of doubt, that had the scene been laid in England, in the nineteenth century, not to speak in very generosity of the sixteenth, courtliness would have been the order of the day. . . . . .

But leaving Valentinian, let us turn to the consideration of a still more striking and salutary instance of episcopal vigor, exerted in the case of a more powerful emperor; I mean the conduct of St. Ambrose towards Theodosius, on occasion of the massacre at Thessalonica. This is the most instructive passage in his history; nay, perhaps in the history of the whole church; for what sight can be more edifying to the Christian, or more impressive to the world at large, than that of a bishop, conscientiously and calmly rebuking a great warrior, and that warrior and sovereign humbly confessing and repenting of his sin?

The circumstances which led to this memorable display of apostolic severity, were as follows: Theodosius was of a choleric temper, which hurried him on to visit with the power of an emperor, insults which every one, prince and subject, naturally feels. In the year 390, a tumult took place in Thessalonica on some supposed grievance, such as commonly excites a populace, which ended in the murder of the commander of the imperial forces, who had given the offence, and other officers. The first burst of the emperor's indignation was overcome by the interposition of the clergy, particularly Ambrose; and he promised to pardon the Thessalonians. But his minister considered the outrage too great to be passed over with safety to the empire: a similar tumult had lately been pardoned at Antioch; and, in the present instance, there had been no tyranny or impolitic rigor on the part of the unfortunate general who had been the victim of the insurrection. So far their judgment was doubtless right; but the sentence which they succeeded in recommending to their sovereign, was so shocking as sufficiently to account for the previous intercession of the church in behalf of the offenders. The purpose of vengeance was kept secret; the Thessalonians were invited to the circus, which was silently surrounded by soldiery; and, when they expected the races to commence, a signal was given, and a promiscuous massacre followed. It continued for three hours; and seven thousand, without discrimination of age or sex, are said to have been slaughtered. Theodosius had revoked the cruel order soon after it was given, but too late to prevent its execution.

These events took place in the early spring; and soon afterwards Theodosius returned to Milan. Ambrose had been in the custom of attending the court on its arrival; but now he retired into the country two or three days beforehand. Thence he despatched the following letter to the emperor, who seems to have expressed surprise at his absence:—

"*Augustissimo Imperatori Theodosio, Ambrosius Episcopus.*

"I bear an affectionate memory of your former friendship towards me, and of your

great condescension in so often granting favors to others at my instance. Accordingly it is not ingratitude that leads me to shun a presence which hitherto has ever been most coveted by me. I will briefly explain to you my reasons for doing so.

"I found that I was forbidden, I alone of your whole court, the natural right of hearing what went on about me, with a view of depriving me of the privilege of speaking. I know you have not unfrequently been displeased at my knowledge of measures which were determined on in your council. Thus I am deprived of this liberty, though the Lord Jesus says that 'there is nothing hid but shall be made manifest.' However, I acquiesced in the imperial will with all dutifulness; and I took measures for obviating your displeasure, by providing that no news about the imperial statutes should be brought me.

"What else then could I do? Not hear? as if my ears could be closed with the wax which ancient fables speak of. Say what I heard? I could not without hazarding by my words what I feared in your counsels,—some act of blood. Be silent? This would be most wretched of all—to have one's conscience bound, and one's lips closed. Is it not written, 'If God's minister fail to speak to the sinner, the latter shall die in his sin; but he shall answer for not speaking?'

"Suffer me, gracious emperor. You have zeal for the faith, I own it; and the fear of God, I confess it; but you have an impetuosity of nature at offenders, which a counsellor may either soothe into compassion, or stimulate till self-government is almost lost. O that those about you were as backward in rousing as they are in appeasing it! I would gladly leave it altogether to your own management; since you can recover yourself, and get the better of this violence of nature by an effort to be merciful.

"I thought it best to leave your own reflections to overcome it, instead of running the risk of increasing it by some public interposition. So I resolved rather to be wanting in my duty towards my office, than in my deference towards my sovereign; and that the world should think me deficient in episcopal vigor rather than that you should accuse my loyalty, so that repressing your anger, you might have free opportunity for determining your course of action. I excused my atten ance on the plea of my health, which indee was severely tried, and which men of merc ful minds alone could improve; yet I woul rather have died than have been behindhan by a day or two in presenting myself on you arrival. But I knew not what to do.

"A deed has been perpetrated in The salonica, which has no parrallel in history which I in vain attempted to prevent; ye which I protested would be most atrociou in the frequent expostulations I addressed t you beforehand; nor could I extenuate a dee which you, by your own attempt to recall i have confessed to be heinous. When th news came, I was engaged in a synod held o the arrival of the Gallican bishops. All a sembled deplored it, none viewed it leniently your friendship with Ambrose weighed n thing in your favor. Surely the odium of th crime would fall even more heavily on m should no reconciliation to Almighty God b required of you.

"O emperor, why should you feel sham to act as David acted,—he was a prophet a well as a king, and a forefather of Christ ac cording to the flesh? A parable was set be fore him; and, when he found that by it h himself was condemned, he said, 'I hav sinned before the Lord.' Take it not ill, then O emperor, if the same words are used to wards you as the prophet used to David— 'Thou art the man.' For if you give du attention to them, and answer, 'I have sinne against the Lord,' if you utter that royal an prophetic strain, 'O come, let us worship, an fall down, and kneel before the Lord, ou Maker,' then it will be said to you, 'Since i repenteth thee, the Lord putteth away th sin: thou shalt not die.'

"I have written this, not to overpower you but to induce you, by a royal example, to pu away this sin from your kingdom, that is, b humbling your soul to God. You are a man temptation has come upon you: get the bette of it. Tears and penitence are the only remed for sin, neither angel nor archangel can tak it away; the Lord himself, who alone can say 'I am with you always,' even He pardons no except upon penitence.

"I entreat, I demand, I exhort, I admonish for it sorrows me to think that one, who wa a pattern of singular mercy, who was remark

ble for clemency, and rescued even individual ulprits from their difficulties, should now feel o remorse at the death of a guiltless multitude. Successful as you have been in battle, and reat in other respects, yet it was mercy which rowned all your doings. The devil has en-ied your chief excellence. Overcome him vhile you have the means. Add not one sin o another by conduct from which too many uffer. For my part, debtor as I am to your lemency in all other things, grateful as I must ver be to it, greater as I have ever thought it han that of all other emperors, but one, and insuspicious though I am as yet of contumacy n your part, still I have apprehension; I dare ot offer sacrifice if you resolve to attend. Is hat lawful when many innocents have bled, vhich is not lawful in a solitary murder? I row not.

"O emperor, I much regret, that in the be-inning of this business, I left it to the risk of our temper instead of moving in it myself. When I consider that your pardon is suddenly iven, suddenly recalled, as often before, it vould appear that you have been overtaken, nd I have not averted what it was not right erhaps to anticipate. But thanks be to God, vho is pleased to chastise his poor servants, est He lose them altogether. This is my lot n common with the prophets; be it yours in ommon with the saints.

"Do not I love the father of Gratian more ven than my own eyes? Your other inno-ent children seem to intercede for you also. mention that beloved youth, not to exclude, ut to represent the rest. You have my love, ny affection, my prayers. If you have con-idence in me, obey me, and allow what I say: f not, make allowance for what I do, in that prefer God to my sovereign. Gracious em-eror, may you and your dear children enjoy verlasting peace."—*Ep.* li.

This letter, which is written rather with the amiliarity and affection of a friend than with he measured precision of an ecclesiastical ensure, is thus summarily treated by the his-orian Gibbon: "His epistle is a miserable hapsody on a noble subject. Ambrose could act better than he could write. His compo-sitions are destitute of taste or genius." A re-mark which may be taken as one instance out of many of obliquity of mind or rapidity of judgment in that able writer. In spite of his apparent candor, few persons have been such genuine haters of Christianity and the church; and Ambrose was one of those who most es-pecially merited his disgust, by the intrepidity with which he thrust the claims of sacred truth upon the world—claims which unbelievers would fain shut up in the library of the theo-logian, or within the limits of consecrated ground.

There is nothing to show how Theodosius bore the remonstrance of Ambrose on the first receipt of it. We next hear of him as attempt-ing to attend divine service at Milan, where Ambrose officiated, having by this time re-turned to the city. He was met at the entrance by the man of God, who thus addressed him:

"Surely your majesty is not aware of the heinousness of the slaughter which has taken place. Passion is over; yet, reason does not yet estimate the crime. Perchance kingly rule is an obstacle to repentance, and sovereignty prevents reflection. Yet, it is as well for a man to feel his perishable nature, and remember that dust is his beginning and his end, in spite of that gorgeous purple which may beguile the heart, but cannot reverse the feebleness of the frame it covers. Your subjects, emperor, are your fellow-creatures; I should rather say your fellow-servants—servants of one univer-sal Lord and King, the Maker of the universe. Dare you, then, look upon his shrine, who is Lord of low as well as high? dare you tread his holy pavement? dare you stretch forth hands, which are yet reeking with the blood of innocent victims? dare you receive in them the most holy body of your Lord? dare you taste his precious blood with lips which have spoken their rage in an unjust slaughter? Go hence; add not a new offence to what is past; submit to the bond which is placed upon you according to the will of the Most High. Take it as medicine to restore your soul."

Theodosius yielded to the voice of the church; he retired home, where he remained suspended from Christian communion for eight months.

Christmas was now come, and the emperor made a second attempt to join in public wor-ship, considering doubtless that he had already suffered sufficient penance for his crime. His minister, Ruffinus, who had been the adviser of the massacre, had found him in tears; and on inquiring the cause of his grief, had been

reminded of his state of separation from the church. "Servants and beggars," said the emperor, "may enter freely to join in prayer; but against me the gates of heaven are shut; for well I know what the Lord has so clearly said, 'whom ye bind shall be bound in heaven.'" Ruffinus persuaded him to let him go to Ambrose; and Theodosius, impatient at his delay, set out towards the church before his return. When he had got as far as the forum, he was met by his minister, who reported to him the ill success of his mission; on which, with a noble resolution, he declared he would proceed onwards, and undergo the shame which he had deserved.

The bishop's apartments, as has already been noticed, were contained within a range of buildings, of which the Basilica formed a part; and thither, not to the Basilica, Theodosius now betook himself. In the interview which followed, he consented to undergo a public penance; and promised to pass a law that thirty days should, in future, intervene between sentence and execution, in all cases of death and confiscation. On these terms he reconciled himself to the church.

His first appearance in public worship after his absolution, had itself the character of a penance. With all signs of vehement grief, he prostrated himself upon the pavement, and applied the words of the psalmist to his own situation, "My soul cleaveth unto the dust: quicken thou me, according to thy word." It so happened, when the time came for presenting the oblation at the altar, instead of retiring from the chancel, he remained, through forgetfulness, within the rails, according to the custom of the eastern church. Ambrose ventured not to relax one tittle of the stern discipline of the Latins, even to reward a penitent monarch. He sent his archdeacon to signify to him that none but ordained persons were allowed to remain in the sanctuary; on which the emperor promptly retired. Some writers, however, consider that this took place on his first arrival at Milan, from the east.

Theodoret adds, that, on his return to Constantinople, one day after making his offering at the altar, as usual, he retired, as he had learned from Ambrose, without the rails, and was recalled by the Patriarch Nectarius. Upon this, he observed, "Of all, whom I have met, Ambrose is the only Bishop."

Perhaps an unlearned reader might imagine Theodosius some weak prince, such as might be expected in the latter days of Rome, the offspring and the instrument of her degeneracy. For such an one I will quote the unsuspicious evidence of that same historian to whom I have already referred:

"The wisdom of his laws, and the success of his arms, rendered his administration respectable in the eyes both of his subjects and of his enemies. He loved and practised the virtues of domestic life, which seldom hold their residences in the palaces of kings. Theodosius was chaste and temperate; he enjoyed, without excess, the sensual and social pleasures of the table; and the warmth of his amorous passions was never diverted from their lawful objects. The proud titles of imperial greatness were adorned by the tender names of a faithful husband, an indulgent father. His uncle was raised by his affectionate esteem, to the rank of a second parent. Theodosius embraced as his own, the children of his brother and sister; and the expressions of his regard were extended to the most distant and obscure branches of his numerous kindred. His familiar friends were judiciously selected from among those persons, who, in the intercourse of private life, had appeared before his eyes without a mask; the consciousness of personal and superior merit enabled him to despise the accidental distinction of the purple; and he proved, by his conduct, that he had forgotten all the injuries, while he most gratefully remembered all the favors and services which he had received before he ascended the throne of the Roman empire. The serious or lively tone of his conversation was adapted to the age, the rank, or the character of his subjects whom he admitted into his society; and the affability of his manners displayed the image of his mind. Theodosius respected the simplicity of the good and virtuous; every art, every talent of an useful, or even of an innocent nature, was rewarded by his judicious liberality; and, except the heretics, whom he persecuted with implacable hatred, the diffusive circle of his benevolence was circumscribed only by the limits of the human race. The government of a mighty empire may assuredly suffice to occupy the time and abilities of a mortal; yet the diligent prince, without aspiring to the unsuitable reputation of profound learning, always re-

:rved some moments of his leisure for the ıstructive amusement of reading. History, ·hich enlarged his experience, was his favor-e study. . . His disinterested opinion of past vents was usefully applied as the rule of his wn actions; and Theodosius has deserved ıe singular commendation, that his virtues lways seemed to expand with his fortune; ıe season of his prosperity was that of his ıoderation; and his clemency appeared the ıost conspicuous after the danger and success f the civil war. But the emperor showed imself much more attentive to relieve the in-ocent than to chastise the guilty. The op-ressed subjects of the west, who would have eemed themselves happy in the restoration of their lands, were astonished to receive a sum of money equivalent to their losses; and the liberality of the conqueror supported the aged mother, and educated the orphan daughter of Maximus. A character thus accomplished, might almost excuse the extravagant supposition of the orator Pacatus, that, if the elder Brutus could be permitted to revisit the earth, the stern republican would abjure, at the feet of Theodosius, his hatred of kings; and ingenuously confess, that such a monarch was the most faithful guardian of the happiness and dignity of the Roman people."

Such was the great Theodosius; such in his virtues, in his offence, and in his penitence.

INTELLIGENCE.

FOREIGN.

ROME.—*The Immaculate Conception of our Blessed Lady.*—A correspondent, under date of January 2d, rites thus:—"His holiness and the congregation f rites now give permission to any bishop apply-ıg for it, on behalf of his diocess, to insert in the reface of the mass, the word 'Immaculate,' al-ering a passage in it to '*Et te in* IMMACULATA *Conceptione Beatæ Mariæ semper Virginis,' &c.*, and hereby introducing into the liturgy an admission f this long disputed point of doctrine. It will be ecollected that the church has hitherto abstained rom declaring the immaculate conception to be an rticle of faith, though it has always been a favor-te belief with the devout portion of the church. n the arguments respecting it in former days, the Dominicans were the leaders of the opposition to he doctrine. A few days ago, the general of the Dominicans applied for and obtained, in the name f his whole order, the privilege above mentioned. n Rome an addition has been made to the Litany f Loretto in reference to the same doctrine, by in-erting the invocation, '*Regina sine labe originali oncepta,*' after '*Regina Sanctorum omnium.*' I lo not know if Cardinal Lambruschini's masterly amphlet in favor of declaring the immaculate con-eption an article of faith, has ever reached Eng-and. It would be well to have it translated and irculated there."—*Tablet.*

FRANCE.—*The Church and the University.*—The bishop of Langres is about to publish a new work, o be called "The Education Question considered in a Social and Legal Point of View." The university journals have not attempted to answer the letter of this bishop, nor have they reconciled themselves to the withdrawal of the chaplain from the college of Rennes, by the bishop, Mgr. Saint Marc, beneath whose windows, the pupils of the college assembled and called out, "Down with the bishop! down with St. Marc." While at the professor's door, they gave a concert, exclaiming at its close, "Long live M. Zevort, the representative of modern philosophy." It was this Zevort's teaching that made the withdrawal necessary. "We demand," says the *Univers*, "perfect freedom of instruction, liberty to teach and learn; our enemies reply, 'the Jesuits!' we defend the rights of parents and children, and they hang up, *in terrorem*, the phantom of 'the priest-party, and sacerdotal domination!'"

The *Ami de la Religion* contains a long letter from the bishop of Perpignan, and a shorter from the bishop of Limoges (who, though on a sick bed, writes with his own hand), on the university question. Both demand for France the free liberty of teaching enjoyed by the clergy of Belgium.

A ministerial paper of the 21st January, contained an announcement that the *Tartuffe* would be acted for the last time this season at the Theatre Francais, by *desire of the pupils of the royal college;* and another journal of the same day states that a second edition of that comedy was ready, illustrated with a sketch of the newly inaugurated monument; a vignette by Granville—Moliere tearing the mask from imposture in the form of a Jesuit; and the

excommunication in 1667, of the libertines who took part in the original performance of this play. The *Univers* says, "the two paragraphs are meant to reflect light on each other."—*Ibid.*

Salary of the French clergy.—In France the salary of a cardinal is £1200 per annum. The archbishop of Paris, £4,000. The other archbishops, £1,000 per annum, with £600 for outfit. Of the vicars-general, Paris, £160 per annum, the second £120; other vicars-general, from £120 to £60, per annum. The cures vary from £64 to £36, per annum, according to age and seniority. There are 40,000 priests in France, 22,000 of whom are curates, living upon from £26 to £40, per annum.

PORTUGAL.—On the 2d inst. Donna Maria opened the cortes with a speech of which the principal intimation was the following:—"I have the satisfaction to be able to certify to you that I continue to receive from all allied nations secure proofs of friendship; and I fully confide that the negotiations with the holy see will be shortly terminated, the rights of the crown preserved, and the necessities of the Lusitanian church attended to."

ALGIERS.—*The Trappists.*—We read in a letter from Algiers: "I have already spoken to you of the establishment of the Trappists; you can imagine nothing more admirable. Three religious have undertaken the truly Christian work of adopting three hundred young Arab orphans, rendered such by the war, and who were wandering in destitution and misery about the mountains; they support and instruct them, and will make them agriculturalists, in order that when they grow up they may be settled in the surrounding villages. Are you not moved at the mere recital of this noble enterprise of charity?"—*Univers.*

ENGLAND.—*Another Tractarian Convert to Popery.*—To the Editor of the *Morning Herald.*—Sir, I beg to inform you, that Thomas Harper King, an under-graduate of Exeter college, has joined the church of Rome. This is the seventeenth victim of Mr. Newman's efforts to unprotestantise the church of England, and the second member of Exeter college who has turned Romanist within the last six months. I am, sir, your obedient servant,

Oxford, Jan. 25. ACADEMICUS.

IRELAND.—*Benevolence.*—On Saturday last, our mayor elect, Alderman Shannon, handed the Rev. J. B. Nolan, C. C. St. Mary's, the sum of twenty pounds, to be appropriated to the liberation of small debtors in the city jail, with a view of uniting them to their families at the joyous festival of Christmas. From the judicious appropriation of this handsome sum by the Rev. Mr Nolan, he liberated and sent home fifteen persons who were most enthusiastic in their prayers for the health, happiness, and long life of their kind patron.—*Limerick Reporter.*

RELIGION IN NEWFOUNDLAND.—*From a Lett to the Right Rev. Dr. Fleming, V. A.*—"The pop lation of Newfoundland, as it has been represent by the census taken in 1836, amounts to 75,094, t Catholics being enumerated as 37,718, the Chur of England Protestants, 26,740, and the vario denominations of Dissenters 10,636. This enum ration is now admitted by all to be incorrect, a there is very little doubt, indeed, that there are n fewer than 100,000 inhabitants in Newfoundlan Indeed, I have every reason to know that the C tholic congregations number over 60,000; yet, fro the circumstance of this number being sprinkl along the shores of an island larger than Ireland, presents many difficulties, in a missionary point view, to the perfect establishment of religion. T interior of the country is not only uninhabited, b literally unexplored, in so much that there is *not house* in the island six miles distant from the se nor was there a mile of road in the entire country t some years after my consecration, although withi the last few years roads have been made betwee some of the principal settlements within the di tricts of St. John's and those of the nearest distric of the north and south; but, with the exception these three districts, the rest of the island may b said to be in its primitive state, so that, excep during summer, there are no means of communica tion but by water, and in winter through wilds an forests, and over frozen morasses and lakes covere with pathless snows; hence, at every season, th transit from one harbor to another is attended n only with difficulty, but often with imminent dan ger of death.

"Upon my appointment to the spiritual govern ment of that vicariate, in 1830,* I found the whol country divided into five great districts, and in th whole island only seven priests, and of these seve ecclesiastics the venerable and sainted vicar-gene ral, Doctor Yore, one of the first founders of th mission, was fast sinking under the weight of labo and years; the second was dying of consumptio a third was laboring under mental weakness, and fourth more disposed to retard than advance th good of the mission. The smallest of these districts under the care of the above number of ecclesiastics comprehended a length of shore not less than on hundred and fifty miles, while the more remote em braced some ten, twenty, or more, great bays, eac of which included a large number of inhabited har

* This mission had been established for nearly half a cen tury before. Dr. Fleming thus describes its commencement "On the arrival of Dr. O'Donnell, first bishop of Newfound land, there were only two ecclesiastics in the island, charge with the administration of the sacraments. To such a pitc was sectarian rage then carried, that the houses which, was suspected, served for the celebration of our holy myste ries, were burned to the ground by order of the local authe rities. There are many still living who witnessed those ex cesses, and some whose houses were reduced to ashes."

:s, coves and creeks, some of them from ten to ty miles from the nearest settlement.

"Thus in the capital, a concentrated population fourteen or fifteen thousand; in three other towns, ır thousand, three thousand, two thousand; in o or three other places, about one thousand; and no other place more than five hundred, while, for : most part, you find them scattered here sixty, ere forty, at a distance of twenty miles, twenty, rhaps thirty miles further, four or five, and in ıny isolated harbors, two, sometimes only one nily, cut off from all communication with man, ve the precarious highway of the ocean, a path ıt is closed against them for six or seven months the year, by impassable barriers of ice. The nsequence was, that a great portion of the popu- ion was utterly abandoned—the morning of their ys unblessed by the saving waters of baptism, e spring-tide of their life unenlightened by spiri- al instruction, their marriages unblessed by the cramental unction, their death-struggle unsup- rted by the soothing sacraments instituted for the mfort of the dying sinner, and they have sunk to the grave without those holy rites of our re- ion, which give promise of awakening the mercy a bountiful God in life everlasting.

"These wants I have gone far towards surmount- g. The mission now is divided into fifteen dis- cts served by twenty-four priests. In the central strict, Saint John's, I have placed four priests. that of Harbor Grace three, in others two, and the more remote, one priest. From the birth that mission until the year 1830, there was no tflement or town in Newfoundland in which the ›ly sacrifice of the mass was offered daily; nay, ren in St. John's, the congregation was frequently ›liged to be contented without an opportunity of earing mass. But the places in which it was re- ılarly offered every Sunday of the year, and on eek days, pretty generally, were only two, viz.: t. John's and Harbor Grace; and now let me pray ou to mark the difference. Mass is said every day the year at the following places, viz.: at Saint ›hn's, at Harbor Grace, at Carbonear, at Northern ay, at Trinity, at Bonavista, at King's Cove, at ilton Harbor, at Brigus-by-North, at Harbor Main, Witless Bay, at Ferryland, at Fermuse, at Tre- assey, at Saint Mary's, at Great Placentia, at Little lacentia, at Merashen, and St. Burin.

Canada.—According to recent accounts in the *Melanges Religieux*, it appears that the whole num- er of recorded baptisms in the Catholic parish of Montreal, from the settlement of the country to the ear 1844, is 72,801; burials, 53,287; marriages, 1,956. From the year 1830 to 1840, the Catholic opulation was nearly stationary. Within the ıst four years, it has increased about one-third, wing partly to the eminent advantages enjoyed in the city, from the institutions of the Brothers of the Christian schools.

DOMESTIC.

Archdiocess of Baltimore.—*Rev. Mr. Sanderl.*—We cheerfully open our columns to the following communication, from a learned and respectable clergyman of the archdiocess. Our readers are generally aware, that the late writings of Rev. Mr. Sanderl, in relation to Adam Horn, the notorious criminal whom he recently attended on the scaffold, and concerning the usefulness of temperance societies, were received with no little astonishment by the people of Baltimore. In giving publicity to the annexed remarks, we have no wish to revive the unpleasant feelings that grew out of the circumstances above mentioned, but simply to place before our readers an explanation of several points on which they may need information, and which, for many persons, may have been involved in considerable obscurity, by the observations to which we have alluded.

Mr. Editor.—As the late note of the Most Rev. Archbishop of Baltimore, to the Rev. Mr. Sanderl, was given to the public in compliance with the request of the Catholic clergy of Baltimore, to whom I have the honor to belong, I take the liberty of communicating to you, and to the public generally, should you deem it expedient, a few of the reasons, which, in my opinion, led to the reprehension of Father Sanderl's letters, by the highest authority in this diocess. I do not claim to be the organ of the clergy of Baltimore, much less that of the Catholic church at large: I merely wish to state the reflections which have been suggested to me by the two communications of the Rev. gentleman alluded to; being fully aware, that a member of the inferior clergy has no right to speak authoritatively on points which may involve doubt or controversy.

I will observe, in the first place, that it is not my design to censure the intentions of Mr. Sanderl: he may have been actuated by the best views; but his writings were certainly improper: because we judge of a man's language from the impression which it produces on the mind of the reader; and though it might be said, that German manners admit of a stronger style than the English, the letters having been intended for English readers, they are open to the condemnation of those who are not acquainted with the peculiarities of German customs.

The passage of the Rev. gentleman's first letter, which was something of an attempt to exculpate or justify in some measure the brutality of Adam Horn towards his wives, very naturally gave offence to the community, whose moral feelings had just been shocked by the recital of the bloody deeds, which met with the severest infliction of the law. Even the remotest attempt at the justification

of so notorious a culprit, would have been misplaced in the mouth of any individual; but, it could not but appear in an odious light, coming from the Rev. gentleman who had been Horn's counsellor and instructor. Mr. Sanderl, moreover, in his partial exculpation of Horn, did not observe sufficiently the rules of charity. Even if the unfortunate wives of the latter had been chargeable with the misdemeanors which he imputed to them, no individual has a right to make known their misconduct after the solemnities of a public trial. In doing this, Mr. S. failed also of his end; because, there being steps in the commission of crime, no one will believe that Adam Horn was induced to commit murder, without having previously, and on many occasions, treated with cruelty the objects of his aversion. Nor can we excuse from injustice and a want of proper respect, the sweeping assertion of the Rev. gentleman, in relation to the weaker sex, whom he seems to involve in a general proscription, as if malice of the blackest dye were the ordinary characteristic of woman. The scripture passage which he has quoted on this subject, signifies simply, that if a woman coolly devotes herself to wickedness, she may equal, and even surpass, the sterner sex in crime; which is abundantly attested by history: but, to deduce a general charge of malice against women, from the text in question, would be as much opposed to the rules of logic, as to accuse a man of a wilful falsehood, because St. Paul says, "every man is a liar." (Rom. iii, 4.) It may be said with truth, that virtue, in general, finds many more and far better followers among women than among men, as a learned commentator on the scripture has remarked, speaking on the chapter quoted by Mr. Sanderl. St. Agnes, St. Cecilia, St. Catharine, are examples of chastity, fortitude and heroic sacrifice, which have never been equalled by individuals of a different sex. The gratuitous assault of the Rev. gentleman upon that class of persons, which has given to religion some of its brightest ornaments, and to society many of its most useful and honored institutions, is neither in accordance with the precept of the apostles, who in declaring man the head of the woman, require that a due honor be paid to the latter (1 Peter iii, 7), nor with the spirit of Christian civilization, which numbers among its most remarkable and most beneficial achievements, the liberation of woman from the bondage and degradation to which pagan antiquity had condemned her.

The manner in which Mr. Sanderl alludes to the individuals, by whose aid Horn effected his escape from jail, in Ohio, appeared to me singularly awkward. It might be inferred from the language which he uses, that there is no possibility of going to heaven from Ohio, or that the Almighty does not vouchsafe the grace of repentance and pardon in that state. He probably wished to say, that, i Ohio, the criminal would not have enjoyed the sam opportunities of conversion as in our city; but, hov could he make such an assertion? Do we not know that when recourse to the sacrament of penanc is impracticable, a perfect contrition for sin wi suffice to obtain its forgiveness? Moreover, ar there not priests in Ohio as well as in Baltimore who could have discharged their duty on such a occasion, with all charity and zeal?

Mr. Sanderl has advanced another assertion whic has, more than any other, startled our community "that there is no moral guilt in favoring the fligh of a prisoner not yet condemned, (with a few ex ceptions), if it can be done without committin crime or outrage." The expression of such a opinion, particularly as it represented the individu als who favored Adam Horn's escape, as his *bene factors*, was calculated to produce upon the mind of some an impression, that it is a laudable act of be nevolence to break open the public prisons, and t assist a culprit in his attempt to evade the rigor c the law. But we are sure that no casuists eve dreamed of that queer clemency, which would le rogues out of jail; for it is the common interest c all that such characters should be kept closely con fined, and it is for this purpose that the forms c justice have been adopted by all nations. The onl question with casuists is, whether a person may no in some cases, innocently assist a prisoner in his es cape, not by breaking jail, or committing any frau or violence, but in an indirect way, as by lendin him a file or a rope, by means of which he may pro cure his freedom, or a horse when he has alread eloped from the prison. Many casuists think tha such an indirect and remote participation in th escape of a prisoner is not in itself a sin, and thei principal reason is, that as the prisoner may ru away himself without committing any new crime there is no moral guilt in him who aids him indi rectly in doing what he himself can do innocently These casuists, however, make a positive excep tion of the jail keeper and other officers of justice who are bound by a special contract to secure th person of the prisoner, and cannot, either directl or indirectly connive at his escape; they excep also the clergyman who attends him, for he woul violate public faith by favoring the criminal in an design of this kind. Another exception with then is the case in which it would be foreseen that th escape of the prisoner would result in any evil t society; for no one could, without crime, endange the public weal for the sake of promoting a privat interest. Other casuists, on the contrary, think tha such a co-operation in the escape of a prisoner i always unlawful; this opinion is held by Soto an Collet. The difference between the two opinion is not as great as it would seem at first sight, fo

ere are very few cases in which some one of the ceptions above mentioned will not occur. We ould more willingly subscribe to the opinion of oto and Collet, because it seems to us unjust to eate, on the part of the state, the additional exense and investigation which would be necessary recover the fugitive prisoner. There is also alays reason to fear that the peace of society will iffer from the escape of prisoners. Moreover, the asoning of those who hold a different opinion, ppears to us of no weight whatever. Let a criminal free himself if he can from his fetters; to say iat he is bound in conscience not to do so when is in his power, would be imposing upon him an bligation that is morally impossible: but this reaon is not applicable to those who would indirectly vor his escape; to abstain from this indirect parcipation is not an act of heroism. It must be obrved, however, that the decision of this case of asuistry forms no part of Catholic doctrine. There as been no revelation of Scripture, no decision of ie church upon the subject, and hence philosohers and divines dispose of it according to their espective views, and we are at liberty to hold any pinion that seems to us well founded and is not at ariance with truths defined by the church. Cases ke this, for the speculation and embarrassment of ie human mind, have always existed, before as well s after the Christian era: such, for instance, as the llowing question proposed by Cicero. Can a concientious merchant sell a commodity at a very igh price, which has been induced by the scarcity f the article, when he knows by private advices iat in consequence of a large importation, already n the harbor, the price of that commodity will fall n a few hours?

I will conclude my remarks upon Mr. Sanderl's pology for Horn, by observing that the language sed by the writer to express his confidence in Iorn's prospect of salvation, is too strong. To ay, *we are fully convinced* that God has had mercy pon the soul of any man, is not in the tone of Caholic phraseology: we may say that we *presume* nd *hope* that he has found mercy at the dread triunal; but we are admonished to "work out our alvation with fear and trembling;" and no one nows whether he is "worthy of love or hatred:" nuch less can we know any thing positive in reerence to the salvation of a man whose crimes are ertain, and whose repentance may be more or less oubtful. The communication of Mr. Sanderl, it eems to us, has been far from adding to the good pinion which the public seemed disposed to form f the criminal's repentance. But it is not the first ime that the weapons of a man have been turned gainst him.

I will now say a few words in regard to Mr. Sanderl's letter on the subject of temperance societies. He says: "We think it a perverse thing to try the correction of corrupted people by the force of reason, public opinion, and temporal interest." *We* think differently. If a man avoids drunkenness, because he looks upon it as a degrading vice, because it would lead to the ruin of his health, or bring distress upon his family, he acts well. This we are obliged to admit, or it would follow that an infidel or sinner cannot perform any *good action;* a proposition which has justly been condemned by the church.

It is likewise incorrect to assert that temperance societies are not in accordance with the spirit of the Catholic religion. Abstinence from ardent spirits, and intoxicating drinks in general, is certainly an act of virtue; it has been practised by innumerable saints, and its observance has been enforced in many religious societies; for instance, among the Sisters of Charity, because it is calculated to spiritualise the nature of man, and to remove from him the danger of sin. Hence it is perfectly consonant to the spirit of the Catholic church to abstain from all stimulating beverage; but it would most certainly be at variance with the spirit of the Catholic church to say that the use of wine is bad in itself, or that there is an obligation incumbent on all men to abstain from intoxicating drinks. This would be carrying the principles of temperance beyond their proper limits, and we do not believe that any association which aims at the promotion of this virtue, would fall into such an extreme of folly or madness.

The pope and the bishops of the United States have in no wise discouraged or censured temperance societies; on the contrary, the sovereign pontiff has testified his high gratification at the wonderful success of Father Matthew, by elevating him to an eminent station in the religious order to which he belongs. The bishops of the United States have also encouraged the practice of temperance in their respective diocesses, and several among them are teetotallers. The only thing which they have thought it advisable to check, is the indiscriminate admission of all persons, men, women, and children, to a solemn pledge, the violation of which would involve them in the guilt of perjury. A pledge of this kind they, with great propriety, consider altogether unsuited to the mass of the community, and particularly to children. A vow or oath to refrain from every kind of liquor, may be good and expedient in some cases; for instance, for the reformation of a drunkard; but it would be a snare for a child, who might be led by his natural levity and inconstancy to use a moderate quantity of wine, and would thus commit the dreadful sin of perjury. The pledge sanctioned by the authorities of the church, and which consists in a serious resolution, formed in private or in public, to abstain

from intoxicating drinks, will be equally efficacious in deterring him from their use, and if he should happen to deviate for a while from this course, he will not incur the guilt of having violated an oath.

We consider it a great mistake on the part of our writer, to have supposed that the temperance pledge is illusory and of no effect, if it is merely a firm resolution, not binding under pain of perjury: there are in the church innumerable associations and confraternities, the regulations of which do not bind under pain of sin: will Mr. Sanderl contend that they are of no avail? It would certainly be very rash to advance such an opinion, because these confraternities are to be found in every part of the Catholic world. A resolution may be true and sincere, and lead a person to the faithful execution of his purpose, without, however, producing any moral obligation, under pain of sin. If, for instance, on the death of a friend, we resolve to wear some badge of mourning as a tribute of respect to his memory, but through forgetfulness we omit to do so, we would not be chargeable with sin. The same may be said of the resolution to abstain from the use of tobacco. We know many persons who strictly adhere to this resolution. But, if an individual, after having formed this determination, should happen to regale himself with a cigar, he might indeed be considered inconstant and imprudent, but no one would dream of imputing to him any moral fault. The reflection, too, that the violation of his promise has proceeded from a want of energy, may perhaps be more effectual in preventing a repetition of the act, than the most serious obligation. How much additional influence do these considerations acquire when applied to the temperance pledge, which is uttered in a formal and solemn manner, is sanctified by religion, and is essentially connected with the temporal and eternal interests of man?

It is also erroneous to affirm that temperance societies are laughed to scorn in Catholic countries. We have read the highest encomiums on these associations, in the periodicals of Catholic countries. It is true, that they have not taken a part in the temperance movement; but in this there is nothing singular nor inexplicable. Temperance societies were instituted to arrest and remove the evils of inebriety. Now, it is a notorious fact, that drunkenness, with its lamentable effects, has no where been more common or more fearful, than in those countries where wine is comparatively a rare commodity, and finds a substitute in whiskey or other ardent liquors. Wine-growing countries, such as France, Italy, Spain, and Germany, are altogether unacquainted with that fruitful parent of intemperance. They cultivate the vine so extensively, that the beverage which it yields, is almost universally used among the people: but, in more northern climates, tea and coffee supply the place of wine. It is also to be observed, that in the wine countries to which we have alluded, intemperance is very little known, as a public vice; and hence, there has been no special demand for temperance societies, because there was no crying or general evil to abolish. This is the sole reason why some Catholic countries have not actively participated in the very laudable work, for which Ireland and North America have been lately distinguished.

As to the very extraordinary observations of Mr. Sanderl, in reference to the use of wine in the celebration of mass, I shall revert to them, only to say, that genuine wine and such as would afford a valid matter for consecration, can be obtained without difficulty. We know, from scientific principles, that it is no easy matter for a chemist, however skilful, to produce an imitation of wine. He may mix alcohol, water, mucilage and coloring matter, in the same proportions that exist in wine; but, this mixture could not possess the aroma or taste that is peculiar to the fermented juice of the grape, and the production of which has so far entirely baffled the efforts of science. Hence, a really artificial or spurious wine, would at once be detected, even by the most indifferent connoisseur. The method pursued in the fabrication of wines, is to combine those of an inferior with others of a better quality, and by the slight addition of some foreign ingredients to imitate a peculiar tint or flavor. But an amalgamation of this kind would still be a genuine wine, at least, for sacramental purposes, as all Catholic divines admit.

I will conclude this communication, Mr. Editor, by expressing my admiration of that beautiful principle in the Catholic church, which renders her faith, her morality, and her government inviolable. Whenever a controversy arises, the question is decided by the lawful pastor, and the parties concerned must submit to this authority, in order to remain within the bosom of the church; thus is its unity always preserved. SACERDOS.

Feb. 20th, 1844.

P. S. Since the above was in type, we have been officially informed, that Mr. Sanderl's writings alluded to by our correspondent, were published without the knowledge of his brother Redemptorists and met with their universal disapprobation.—ED.

Spiritual Retreat.—A spiritual retreat for the laity will be opened in the Cathedral of Baltimore, on Sunday, 17th inst. and terminate on Sunday the 24th. The following is the programme of the order of exercises and the regulations that will be observed.

"Seek ye the Lord, while he may be found; call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive."—*Isaias*, 55.

ORDER OF THE EXERCISES.

In the Morning.

3½ o'clock—Meditation.
4½ " Mass.
8 o'clock—Repetition of Meditation. (*Retire till 10.*)
9 " Spiritual Reading adapted to the Meditation.
9½ " Free time for private Devotion, &c.
10 " Instruction or Meditation.
11½ " Examen of Conscience.—Prayers.
12 " Angelus. (*Retire until 3½ o'clock.*)

In the Afternoon.

3½ o'clock—Spiritual Reading and Rosary.
4¼ " Instruction.
5 " Preparation for Confession, &c.
5½ " *Retire till 6½.*
6½ " Miserere or Stabat.
7 " Meditation.
8 " Benediction, Night Prayers, &c. after which retire.

Observations.

I. The Rev. gentlemen, engaged to hear confes- ons, together with the pastors of the church, will e in attendance at the confessionals during the day, xcept the time allotted for mass, meals, &c.

II. The faithful can approach the tribunal of pen- nce during any of the above mentioned exercises, xcept the meditations.

III. They who attend the Retreat, are requested o comply, as strictly as possible, with the regula- ons, and to keep their minds recollected even uring the moments that they are absent from the hurch.

Diocess of New York.—*Trustees.*—The *New York Freeman's Journal* has the following remarks n *trusteeism*, which are fully confirmed by circum- tances in other parts of the country:—"We are adly mistaken in the signs of the times, if a period e not fast approaching when we shall have Trus- ees managing churches *without* priests; and con- regations with priests, but without trustees. The ctual history of two or three churches in the eighborhood of the city might be cited in support f this view. Of one of these it will be sufficient o say that it was commenced some ten years ago; nough, it is said, has, during that time, been col- ected to pay for it twice over; its trustees' quarrels dragging in both priest and people, have continued ll the while; it has been twice sold for debt; there re, at this moment, *two* private deeds of such sale; nd yet, it is now in debt for more than double hat it is worth!! The congregation can build a etter one for half the money it now owes, and it is ikely they will do it."

The new Bishops.—We understand that the consecration of the three bishops from this city, viz: Right Rev. John McCloskey, co-adjutor bishop of New York; Right Rev. Andrew Byrne, for Little Rock; and Rev. William Quarter of Chicago;—will take place on Sunday the 10th of March; in the cathedral of course.

The Very Rev. Dr. Power will preach the consecration sermon in the morning, and the Rev. Dr. Pise will preach in the evening.

The right reverend bishops of Philadelphia, Boston, and Richmond, will be present.—*Freeman's Journal.*

Diocess of Detroit.—*Temperance.*—Among the French Catholics, during a holy retreat, made by the Rev. James Father Louis, missionary priest, he has administered the temperance pledge to three thousand four hundred and fifty, in five congregations, Detroit, Bay Settlement, Gross Point, L'anse-Creuse, Mt. Clemens and Huron; and during the holy retreat, the Rt. Rev. Bishop Lefevre has confirmed nine hundred and fifty persons.—*Detroit Adv.*

Diocess of Boston.—Bishop Fenwick has recently purchased of the *Orthodox Society*, a neat church in east Boston, capable of holding one thousand persons.—At Springfield, the Rev. John D. Brady has purchased a splendid site for the erection of a new church.—*Boston Pilot.*

Diocess of New Orleans.—The suit of the trustees of St. Louis' church, New Orleans, against the bishop, has been decided in favor of the latter, as we learn from the following slip of a New Orleans paper: "In the case of the church wardens versus the bishop, the judge of the parish court this morning rendered his opinion on the exceptions against the plaintiffs, and put the case out of court. We understand that it will be carried to the supreme court."

Diocess of Louisville.—*Ordination.*—On Saturday last, February 2d, Right Rev. Dr. Chabrat conferred the holy order of the priesthood upon Messrs. Lavialle, Cull, Joyce, and Quinn, in the church of St. Thomas, attached to the diocesan seminary.—*Cath. Advocate.*

The Magdalen Asylum of this city, conducted by the "Sisters of the Good Shepherd," has been opened scarcely two months, and already some eight or nine of those hapless beings whom it purposes to reclaim, have sought a refuge within the sanctity of its walls.

The enterprise is, in some measure, as yet, matter of experiment, but we doubt not, it will succeed perfectly, and by its moral and social benefits, fully justify and repay the charitable zeal of those who contribute to sustain it.

Similar institutions, we are informed, established in Italy, France, Germany, England, Ireland, &c., are succeeding even beyond expectation, and are most popular and highly esteemed. And certainly

no charitable work better merits the good wishes, prayers, and assistance of Christians.—*Ibid.*

Diocess of Nashville.—*Ordination.*—On the first Sunday of Advent, Messrs. John Schachet and William Howard received the holy order of subdeacon, at the hands of the Right Rev. Dr. Miles. On Saturday, in ember week, the same gentlemen were raised to the holy order of deaconship, and the next day they were promoted to the priesthood. —*Cath. Advocate.*

Diocess of Vincennes.—*Ordination.*—On the 17th December, the Right Rev. Bishop of Vincennes, Dr. De la Hailandiere, held an ordination in the cathedral of that diocess, when Messrs. Martin Stalh and William Engeln, were ordained subdeacons.—*Cath. Adv.*

The Banner of the Cross.—The editor of this paper (Protestant Episcopal), declared some time since, that he would designate the members of the Catholic church, by a more appropriate name than *Romanists*, if any such name were suggested. We then reminded him that we are universally called *Catholics*, and that this is the avowed term of distinction between those who are in communion with the see of Rome, and others. The editor of the *Banner*, however, contends that his conscience would not allow him to give us this title. It is very well to follow the dictates of conscience, when they are based upon true principles; but, it cannot be lawful to mistake for the latter, the suggestions of preconceived opinions, the inaccuracy of which may be easily discovered. There is such a thing as a false conscience, which ought not to be suffered to take the place of sound judgment, or to set aside the rules of justice and courtesy. But this our neighbor does not seem to have sufficiently understood. It is difficult to conceive, that his conscience should be so scrupulous in reference to the term *Catholic*, when we hold this title by prescription, and that in mentioning the Catholic body he should have no scruple to use a term which *we* consider a *nickname*. But, the editor of the Banner pretends that he has the authority of *Romanists themselves* for the use of such epithets, as they designate their own church by the name of *Roman* Catholic. Is he really serious? Does he not see the difference between the two words? *Romanist* is used by Protestants for the purpose of taking away, (if possible), from the church of Rome, the title of Catholic, while the word *Roman* is employed by us to signify that although we have an exclusive right, as we have shown, to the appellation of *Catholic*, we acknowledge the bishop of Rome as the visible head of the church, and the necessary centre of unity upon earth. Here is certainly a broad difference between *Romanist* and *Roman Catholic*.

The allusion of our cotemporary to the article on *Catholicity* in the February number of this magazine, is still more singular. He says: "We say nothing of the palpable inaccuracy of nomenclature in thus applying a *generic* name *specifically* to a single particular branch of the church." We know not what impression this remark may have made upon the minds of others; as to ourselves, we are not led by it to form a high opinion of the author's logical powers. It was shown (in the article just referred to, and we are awaiting an answer), that the Roman church, possessing alone, among all Christian societies, the essential prerogative of universal diffusion, and having alone been called *Catholic* from the earliest period of Christianity, is the only *true*, as she is the only *Catholic* church; and that all other denominations, being destitute of those splendid characters of orthodoxy which the Saviour stamped upon his church, they have no claim whatever to the title in question. Yet after all this has been demonstrated, we are told, without a word of proof, that the Roman Catholic church is "a single particular branch of the church." The reader will judge on which side lies the "palpable inaccuracy," not only in language, but particularly in doctrine, and whether it is imputable to the *Banner of the Cross* or the *United States Catholic Magazine;* the latter designating the Roman Catholic church by her proper, essential and characteristic name; the former refusing to do so, upon the false ground, that the *one* true church of Christ can be compounded of separate societies, however diverse in their doctrine, their worship, and their government.

OBITUARY.

Died on the 31st of December, 1843, Cardinal Gustavus Maximilian Justus, prince de Croy Dulmen, archbishop of Rouen.

In December, at Rome, Cardinal Alexander Spada.

Died at the monastery of Mount Carmel (Baltimore), on the 7th of February, Sister Pulcheria (Llewellen), aged precisely fifty-four years.

This pious and interesting lady was born in St. Mary's county, Maryland, and was a descendant of one of that pilgrim band that sought, like Calvert, in a distant and lonely clime, the religious repose that was denied them in their native land. In early life, she was beset with all the flatteries which elegance of person and the graces of an accomplished mind can command, and surrounded with all the allurements which follow in the train of fashionable associations, distinguished parentage and domestic competency. Yet with a soul far elevated above the things of earth, in the freshness of youth and the bloom of beauty, she tore herself from the perishable fascinations of this world, and gave herself entirely to her heavenly master. There are those yet

ing who remember the sensation and regret with ich an admiring circle of relatives and friends ere surprised with the intelligence of her sudden nsformation from a gay and innocent companion, o an humble inmate of the monastery of Mount rmel. She was missed from her home—but ither had she gone? and the answer went round select her bridal robes—her heart is won at last and ll soon be wedded. The answer was true, but her ends understood not its force. Her bridal robes leed were purchased, yet not for earth, but to veil r face before the altar of God, while she gave m her heart and love forever. There was one ho had done his country service on the ocean, that ssed her from the social circle on his return from perilous cruise. He sought the shades near her onastic abode in Charles county, and would have oed her from her heavenly retreat with the plain-e notes of midnight music. But the sweet sounds at disturbed the sanctity of her solitude, if per-ance they mingled with the nocturn office, but epened her devotion towards him to whom her ul was now so sincerely plighted. Her affections ere no longer tainted with the selfishness of earth, it loving all mankind alike, her prayers were iited with those of her pious sisterhood, to appease e anger of God against sinful men, and avert from em the calamities their crimes may have provoked. he life of the Carmelite is one of incessant propi-ition and prayer for the wanderings and misdeeds sinful man; her fasts, her supplications, her mor-ications, her many austerities are cheerfully laid wn before the altar of God, as an humble atone-ent for those erring sinners whose misdeeds are offensive to his majesty. Mingling in these pious id charitable sacrifices, the spirit of the saintly ulcheria has at last passed away. She had joined e holy order of the sisters of Mount Carmel while was yet in its infancy, and lived to see her es-iblishment translated from its original seat in harles county, and to follow it to its present per-anent location in Baltimore. Thirty-three years her life were devoted to monastic service, the lat-r portion of them under great bodily suffering. et she bore her ills so meekly and so patiently iat none could tell the extent of her malady. And erhaps her life might yet have been spared, had ot the rude uproar of lawless fanatics alarmed and iocked her delicate frame, and threatened the ersonal security of herself and her beloved associ-ies. Yet amid the trying scenes of that day which ve all remember, she bore herself with Christian ortitude; she was calm when all was confusion, resigned where all was terror and alarm; and when the friends of good order had triumphed, and Balti-moreans had vindicated their wounded chivalry, when the helpless saw in every generous bosom a protector, her sensibilities were still doomed to another trial. Fanaticism still circulated dark and ambiguous mutterings, and to stifle them, the pious nuns were induced to throw open their doors to its inquisitorial gaze. This indeed was a deep mortifi-cation to the good sisters, who cherish above all things privacy and seclusion. But expediency seemed to dictate the course as the most effectual to terminate the slanders of the evil-minded and the deluded. Yet there was one in particular whose spirit could not brook the intrusion, who felt it as a violation of her household rights, as an infringement upon the order and pious offices of her home—it was sister Pulcheria. She spoke out with pious in-dignation when the advice was proffered, and de-clared her willingness to be buried in the ruins of her convent, sooner than consent to the inquisitorial visit. Overruled by others, she submitted to a dif-ferent policy, yet her pious resolution at that trying hour all will admire. But the excitement which made her for a time forget her malady, reacted upon a frame already delicate and weakened by disease, and perhaps hurried its crisis. From that eventful time, Pulcheria's health began to sink more rapidly, and her condition soon became such as to render surgical aid indispensable. This furnished a new occasion to test the fortitude of the saintly sister. With the undisturbed serenity of a real Christian, she received the preparations of the distinguished surgeon; and he himself when his duty was per-formed, declared that her demeanor was so tranquil, her countenance so calm that he knew not whether he inflicted pain or not. Whence came such super-natural endurance in an emergency so trying and so painful? Let us hear her own placid and Catholic explanation. She kept her eyes fixed upon a crucifix and remembering the agonies of her Redeemer, she inwardly sighed, "O Jesus! I unite my sufferings with thine." Such was the life of sister Pulche-ria; the surgeon's skill afforded her a few years respite, she lingered on, meek, submissive and pa-tient, till in the octave of the purification of the Blessed Virgin, she, who was called in religion Pulcheria of the assumption, was summoned to the heavenly choirs, to receive from her beloved the re-ward of her love. J.

At St. Mary's convent, Somerset, Ohio, on Sun-day the 4th of Feb'y, Sister FRANCES (Whelan), an edifying member of the community.

The character of the Rev. Mr. Palmer, M. A. of Worcester college, as a controversialist, &c. in a letter to a friend at Oxford, by a late member of the university. From the London edition. Baltimore: Metropolitan press, 18mo, pp. 96.

An enemy may sometimes be worsted without coming to a close engagement, and it argues more skill and wisdom in a general when he can effect a triumph otherwise than by the violence of a sanguinary conflict. Such precisely has been the case with the Rev. Mr. Palmer and his reviewer. The former has published several works, all of which are in great repute among his Anglican brethren; but his letters to Dr. Wiseman have been particularly lauded in this country, by the press of the Protestant Episcopal church, as a triumphant refutation of many points of Catholic doctrine. But the reader of these letters would soon perceive that Mr. Palmer, although he has brandished the weapons of polemical warfare with an unusual degree of uproar and pretension, has employed the same arms that have so often proved unavailing in the contest; that he has had recourse to the ordinary shifts of a bad cause, disingenuousness and misrepresentation; that the objections which he has urged against the faith and practices of the Catholic church, have been answered a thousand times, particularly in the recent publications of the English press; and for this reason it was scarcely necessary to follow him again over the same ground, and to expose on every point of our doctrine, those erroneous charges and false deductions which have been so amply refuted in the works of Milner, Lingard, Fletcher, Butler, and in the writings of his own adversary, Dr. Wiseman himself. To silence the clamorous argumentation of Mr. Palmer, it was quite sufficient to exhibit its general feature of unfairness, to show that he is a theorist, that the facts of history are treated by him as subordinate to his theory, that when they favor his views, he parades them as the main facts of history, that he glosses over those which militate against him, and entirely suppresses others which directly contradict his opinions, while his citation of the fathers and ecclesiastical writers is conducted in such a way as to change materially the sense of the context. The shifting tactics of Mr. Palmer, by which he lays himself open to a want of consistency or ingenuousness, have been observed even by the Protestant press. He went hand in hand with the Tractarian party until the latest development of its principles began to manifest themselves; then he suddenly renounced it, and represented it as a new sect, just sprung up in the church, and separating themselves from the orthodox body. On alluding to this, the *Episcopal Recorder* of December 15th, has the following remarks in which he introduces Mr. Newman thus addressing Dr. Palmer, and vindicating himself and his followers from the charge of producing division in the Puseyite ranks.

"'Sir,' Mr. Newman might reply, '*you* are the schismatic, *I* am not. I have adhered to my principles from the beginning. 'Development' is one of these principles, and I have been true to it in the exhibition of our faith and discipline. The germs of every doctrine I have taught down to No. 90, are to be found in our very first publications; I have only followed them out fairly and logically. If you do *not* see it, I pity your want of discernment; if you *do* I cannot but condemn your want either of boldness to stand by your principles or of ingenuousness to confess their error *ab ovo*. You are bound either to support us still, or to renounce us altogether: consistency and honor require you either to follow on with us in the path we are travelling, or go back to the very beginning and abandon and condemn the principles and object with which we started.'"

The pamphlet before us we strongly recommend as an able refutation of Mr. Palmer. It is for sale by John Murphy.

Tracts for circulation—No. 2.—"Rejoinder" of the Catholic Layman to the "Reply" of the Rev. R. C. Grundy, &c. Louisville: printed by B. J. Webb & Brother. 12mo, pp. 28.

A glance at the pamphlet before us, proves the writer to be well acquainted with the grounds of his religion, and fully able to repel the attacks of those among its adversaries, who, with unblushing effrontery, constantly repeat (when they do not invent new calumnies) the false assertions so often made respecting the doctrines and practices of our church. It is pleasing to find among the laity the spirit prompting them to speak and write in defence of their religion. This little tract, like its predecessor, goes over the whole ground occupied by the Rev. Mr. Grundy, and (with the exception of a few rather harsh expressions) is written in a manner that commends it to the attention of all who desire to obtain correct information on the points alluded to and shamefully misrepresented by the reverend teacher of heavenly truth, the minister of a religion which professes to be based on charity—(charity forsooth!) We regret that we have not received number one.

ters of the late Bishop England to the Hon. John Forsyth, on the subject of Domestic Slavery, to which are prefixed, copies in Latin and English of he Pope's Apostolic Letter concerning the African lave trade, with some introductory remarks, &c. By Wm. George Read, Esq. Baltimore: John Murphy, printer and publisher. 8vo. pp. 156.

Any thing from the pen of Dr. England will be e to meet with favor from the Catholic commu-y; but the late discussions and misunderstandings t have arisen on the subject of slavery, render the ve mentioned letters peculiarly interesting at s moment to all classes of persons. The work refaced with some appropriate remarks by the tor, who was an intimate friend of the author. It lso executed in a neat style, and will form, in ry respect, a valuable addition to any library.

The Green Banner; a weekly paper devoted to interests of the Catholic and Irish population of United States. We have received the first num- of this publication, which speaks well for it. conducted, as we have reason to believe it will, th dignity and moderation, it will prove a useful cession to our periodical literature. We wish it success. The Green Banner appears simulta-ously at Hartford and New Haven, Connecticut, the low price of $1 50 cents per annum.

"All letters and communications, must be addressed post paid 'to the Publishers of the Green Banner, Hartford, Connecticut.'"

The Spiritual Combat, &c. Baltimore: Metropolitan Press. 32mo. pp. 275.

This is a very neat edition of a most admirable work, on the means of attaining Christian perfection. St. Francis of Sales preferred this little volume to the Following of Christ, and carried it about him for twenty years. It is to be regretted that the version in English which has been here reprinted, from a previous American edition, was not carefully revised beforehand, as it contains very many inaccuracies. The very first sentence of the preface (which was originally taken from the French), exhibits an important error in translation. We notice also that the book has no table of contents, an omission which should by all means be supplied in the next edition. It would be likewise more consistent with the present ideas of accurate typography, to avoid the incessant and useless employment of capital letters.

Tract, No. 38; The Eucharistic Mystery, taken from a lecture on the same subject, by the late Bishop Baines. Baltimore. pp. 12.

The name of Bishop Baines is a sufficient voucher for the excellence of this tract. In regard to mechanical appearance, it is superior to most of its predecessors.

EDITORIAL REMARKS.

Since our last issue, we have to acknowledge e receipt of several excellent communications, om old and new friends, who will all accept our anks.

The Hopes of a Contrite Heart, in the present umber, could not have come to us in better season. he fair authoress has long been known to possess fluent and interesting pen, and her contributions ill always be welcomed to our pages.

The Exile's Dream, which we have also published, is a youthful effort, which would be creditble to a more practised fancy. It augurs well for e future poetical standing of the writer.

Rome is a continuation of the reflections suggested the work announced in our last number.

Protestantism—its Tendencies and Results, is from e pen of a new contributor, and is valuable both point of matter and style.

Church History, which will appear in our next umber, is a review of *Palmer's* Abridged History of the Church (American edition), and of a new work on the same subject, by a professor of Rome. This article has been furnished by a Reverend friend of ours (M. J. S.) whose solid and interesting style has long since made him a favorite author among our readers.

We intend to furnish in the April Magazine, an historical outline of the *Sisters of Charity,* from the origin of the society to the present time; but particularly of the institution in this country. This sketch will be accompanied by a splendid engraving of Mother Seton, the first Superior of the society in the United States, and the only correct portrait published of that distinguished convert to Catholicity.

We are indebted to a very kind though unknown correspondent, for monthly contributions of newspaper information, which we are much pleased to receive, and which we thankfully acknowledge. They would be more useful, however, if sent to us about the 20th of each month.

ECCLESIASTICAL CALENDAR.

1 *Friday.* † *Ember day.* Office of the Crown of Thorns, gr. doub. *ad lib.* 9th less. of the hom. and com. of feria in Lauds and Mass, in which Gl. Cr. Pref. *de Cruce* and Gosp. of Fer. at the end. *Red.* In Vesp. com. of feria.

2 *Saturday.* † *Ember day.* Office of feria. In Mass the usual col. *Purple.* Vesp. from chap. of Sunday.

3 *Sunday.* † 2d Sund of Lent. semid. Mass with the usual col. Cr. *Purple.* In Vesp. com. of fol. and St. Lucius.

4 *Monday.* St. Casimir, C. semid. less. of 1 noct. *Justus.* 9th less. of hom. and com. of feria and St. Lucius in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* In Vesp. com. of fer.

5 *Tuesday.* Feria. Mass with usual col. *Purp.* Vesp. of fer.

6 *Wednesday.* Feria. *Purple.* Vesp. of fol. com. of fer. and SS. Perpetua and Felicitas.

7 *Thursday.* St. Thomas of Aquin, CD. doub. Less. of 1 noct. *Sapientiam.* 9th less. of hom. and com of fer. and SS. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* Vesp. of fol. com. of prec. and fer.

8 *Friday.* Office of the Spear and Nails of our Lord, gr. d. *ad lib.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. *de Cruce,* and Gosp. of fer. at the end. *Red.* In Vesp. com. of fol. and fer.

9 *Saturday.* St. Frances, Wid. doub. Less. of 1 noct. *Mulierem.* 9th less. of hom. and com. of fer. in lauds and Mass, Gl. and Gosp. of fer. at the end. *White.* In Vesp. com. of Sunday.

10 *Sunday.* 3d Sund. of Lent. semid. Mass with the usual col. and Cr. *Purple.* Vesp. of fol. (in hymn, *Mer. sup.*) com. of Sunday.

11 *Monday.* St. John of God, C. doub. (8th inst.) Less. of 1 noct. *Beatus vir.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* Vesp. from ch. of fol. com. of prec. and fer.

12 *Tuesday.* St. Gregory I, PCD. doub. Less. of 1 noct. *Sapientiam.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* In Vesp. com. of fol. and fer.

13 *Wednesday.* The Forty Martyrs, semid. (10th inst.) Less. of 1 noct. *Debitores.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. 3 col. *A cunctis,* and Gosp. of fer. at the end. *Red.* In Vesp. com. of fer.

14 *Thursday.* Feria. Mass with the usual col. *Purple.* Vesp. of fol. com. of fer.

15 *Friday.* Office of the Five wounds of our Lord, gr. d. *ad lib.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. *de Cruce,* and Gosp. of fer. at the end. *Red.* In Vesp. com of fer.

16 *Saturday.* Office of feria. Mass with the usual col. *Purple.* Vesp. from ch. of Sunday.

17 *Sunday.* 4th Sund. of Lent, semid. Mass with the usual col. and Cr. (On this day the altar is adorned with flowers.) *Purple.* Vesp. of fol. com. of Sunday.

18 *Monday.* St. Gabriel, Archangel, gr. doub. (8th and 9 less. in one.) 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* Vesp. of fol. com. of prec. and fer.

19 *Tuesday.* St. Joseph, Spouse of the BVM. d. 2d cl. (8th and 9th less. in one.) 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. and Gosp. of fer. at the end. *White.* In Vesp. com. of fol. and fer.

20 *Wednesday.* St. Patrick, BC. doub. (17th inst.) In hym. *Mer. sup.* Less. of 1 noct. *Fidelis sermo;* 9th less. hom. and com. of fer. in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* Vesp. from ch. of fol. com of prec. and fer.

21 *Thursday.* St. Benedict, Ab. doub. Less. of 1 noct. *Laudemus,* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. and Gosp. of fer. at the end. *White.* Vesp. of fol. com. of prec. and fer.

22 *Friday.* Office of the Precious Blood of our Lord, gr. d. *ad lib.* 9th less. of hom. and com. of fer. in Lauds and Mass, with Gl. Cr. Pref. *De Cruce,* and Gosp. of fer. the end. *Red.* In Vesp. com. fer.

23 *Saturday.* Feria. Mass with the usual col. *Purple.* Vesp. from ch. of fol. Before Vespers crosses and pictures are veiled.

24 *Sunday.* † Passion Sunday, semid. 2 Col. *Eccl.* or *pro Papa.* Cr. and Pref. *De Cruce,* which is said daily until Holy Thursday, inclusively. *Purple.* Vesp. of fol. com of Sunday.

25 *Monday.* † ANNUNCIATION OF THE BVM. (Fest. of oblig. 8th and 9th less. in one; 9th less. of hom. and com. fer. in Lauds and Mass, with Gl. Cr. Pref. of BV. *Et in Annunc.* and Gosp. of fer. at the end. At high mass all kneel while the words *Incarnatus est, &c.* are sung. *White.* In Vesp. com. fer.

26 *Tuesday.* † Feria, 2 Col. *Eccl.* or *pro Papa. P.* Vesp. fe

27 *Wednesday.* † Feria, as yesterday. *Purple.*

28 *Thursday.* † Feria, as yesterday. *Purple.* Vesp. of fo com. of fer.

29 *Friday.* † Feast of the Seven Dolors of the BVM. gr. 9th less. of hom. and com. of fer. in Lauds and Mass with Gl. Sequence, Cr. Pref. of BV. *Et te in Transfi* and Gosp. of fer. at the end. *White.* In Vesp. com. of fe

30 *Saturday.* † Feria, as on the 26th inst. *Purple.* Ves from ch. of fol. Sunday.

31 *Sunday.* † Palm Sunday, semid. Cr. and in Priv. Masse Gosp. of the palms at the end. The blessing and distribution of the palms, with the procession, take place before the solemn mass, at the end of which is said the usual Gospel. *Purple.* Vesp. of the Sunday.

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

D.M.	D.W.	Boston, &c. rises h.m.	Boston, &c. sets. h.m.	New York &c. rises h.m	New York &c. sets. h.m.	Washington &c. rises h.m.	Washington &c. sets. h.m.	Charleston, &c. rises h.m.	Charleston, &c. sets. h.m.	N. Orleans, &c. rises h.m.	N. Orleans, &c. sets. h.m.
1	Frid.	6 35	5 50	6 35	5 51	6 33	5 52	6 28	5 57	6 26	5 59
2	Satur.	34	51	34	52	32	53	27	58	25	6 0
3	SUND.	6 32	5 52	6 33	5 53	6 30	5 54	6 26	5 58	6 24	6 0
4	Mon.	31	54	31	54	29	55	25	59	23	1
5	Tues.	29	55	29	55	28	56	24	0	22	2
6	Wed.	28	56	28	56	26	57	23	1	21	3
7	Thurs.	26	57	26	57	25	58	22	1	20	3
8	Frid.	25	59	25	59	24	59	21	2	19	4
9	Satur.	23	6 0	23	6 0	22	6 0	20	3	18	5
10	SUND.	21	6 1	6 21	6 1	6 20	6 1	6 19	4	16	6 5
11	Mon.	19	2	19	2	18	2	17	4	15	6
12	Tues.	17	3	17	3	17	3	16	5	14	7
13	Wed.	15	4	15	4	15	4	14	6	13	7
14	Thurs.	14		14	5	14	5	13	7	12	8
15	Frid.	12		13	6	13	6	11	8	10	8
16	Satur.	10		11	7	11	7	10	9	9	9
17	SUND.	6 9	6 9	6 10	6 8	6 10	6 8	9	6 9	6 8	6 10
18	Mon.	7	10	8	9	8	9	8	10	7	11
19	Tues.	5	11	6	10	6	10	6	11	6	11
20	Wed.	3	12	4	11	5	11	5	11	5	12
21	Thurs.	2	14	3	13	3	12	3	12	3	12
22	Frid.	0	15	1	14	2	13	2	13	2	13
23	Satur.	5 59	16	0	15	1	14	1	14	1	14
24	SUND.	5 57	6 17	5 59	6 16	5 59	6 15	5 59	6 14	59	6 14
25	Mon.	55	19	57	17	57	16	58	15	58	15
26	Tues.	53	20	55	18	56	17	56	16	57	16
27	Wed.	52	21	54	19	54	18	55	16	56	16
28	Thurs.	51	22	53	20	53	19	54	17	55	17
29	Frid.	49	23	51	21	52	20	53	18	54	18
30	Satur.	47	24	49	22	50	21	52	18	53	18
31	SUND.	5 45	6 25	5 47	6 23	5 48	6 22	5 50	6 19	5 51	6 19

MOON rises or sets. Mean time.

D.M.	D.W.	Boston, &c. rises h. m.	Boston, &c. sets. h. m.	N.York, &c. rises. h. m.	N.York, &c. sets. h. m.	Wash'n. &c rises. h. m.	Wash'n. &c sets. h. m.	Cha'ston &c. rises. h. m.	Cha'ston &c. sets. h. m.	N Orl'n &c. rises. h. m.	N Orl'n &c. sets. h. m.
1	Frid.	2 32a		2 38a		2 40a		2 52a		2 59a	
2	Satur.	3 41		3 43		3 47		3 55		4 0	
3	SUND.	4 51		4 54a		4 55a		5 1a		5 4a	
4	Mon.	6 3		6 5		6 5		6 6		6 8	
5	Tues.	7 18		7 17		7 17		7 14		7 16	
6	Wed.	8 33		8 30		8 28		8 21		8 21	
7	Thurs.	9 47		9 45		9 42		9 31		9 26	
8	Frid.	11 3		10 59		10 55		10 42		10 37	
9	Satur.	...		...		...		11 48		11 40	
10	SUND.	0 13m		0 9m		0 4m		...		...	
11	Mon.	1 18		1 12		1 7		0 59m		0 44m	
12	Tues.	2 13		2 9		2 3		1 47		1 42	
13	Wed.	3 0		2 55		2 51		2 33		2 32	
14	Thurs.	3 38		3 35		3 31		3 19		3 15	
15	Frid.	4 11		4 8		4 6		3 57		3 55	
16	Satur.	4 40		4 39		4 37		4 31		4 31	
17	SUND.	sets.		sets.		sets.		sets.		sets.	
18	Mon.	6 11a		6 11		6 11a		6 9a		6 9a	
19	Tues.	7 13		7 12		7 10		7 6		7 4	
20	Wed.	8 13		8 10		8 8		7 0		7 57	
21	Thurs.	9 14		9 11		9 7		8 55		8 52	
22	Frid.	10 12		10 8		10 5		9 50		9 46	
23	Satur.	11 9		11 3		11 0		10 44		10 39	
24	SUND.	...		11 58a		11 53a		11 36a		11 31a	
25	Mon.	0 4m		...		...		...		...	
26	Tues.	0 52		0 47m		0 42m		0 25m		0 20m	
27	Wed.	1 36		1 32		1 27		1 12		1 6	
28	Thurs.	2 16		2 11		2 7		1 54		1 50	
29	Frid.	2 51		2 40		2 45		2 34		2 30	
30	Satur.	3 23		3 20		3 18		3 11		3 9	
31	SUND.	3 53m		3 51m		3 51m		3 47m		3 47m	

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of March.

Second Sunday of Lent, 1 Thess. iv, 1—8. Matt. xviii, 1—10.
Third Sunday of Lent, Ephes. v, 1—9... Luke xi, 14—29.
Fourth Sunday of Lent, Gal. iv, 22—31... John vi, 1—15.
St. Joseph's day..... Eccles. xlv, 1—6. Matt. i, 18—22.
St. Patrick's day..... Eccl. xliv, xlv. Matt. xxv, 14—27.
Passion Sunday..... Heb. ix, 11—15... John viii, 46—59.
Annunciation of BVM.. Isaias vii, 10—16. Luke i, 26—38.
Palm Sunday..... Phil. ii, 5—11.... Matt. xxi, 1—10, & xxvi, xxvii.

PHASES OF THE MOON.

	D.	H.	M.
Full moon,	4	3	54A.
Last quarter,	11	8	11M.
New moon,	18	7	9A.
First quarter,	26	11	53A.